HUMAN NATURE EXPLAINED

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HUMAN NATURE EXPLAINED

FROM THE

PHRENOLOGICAL POINT OF VIEW

BY

NEWTON N. RIDDELL

Being the subject matter of the "Riddell Lectures" on Human Nature, given in San Francisco in 1894, as reported and arranged for publication, by

LOUISE E. FRANCIS

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PREFATORY NOTE.

The reports of a lecture are like photographs of magnificent scenery—they lack the reality which makes them sublime. Much that gives interest and value to a discourse is in the speaker and the occasion, neither of which can be transfered to paper.

During the season of '93 and '94 I assisted Mr. Riddell and reported his lectures for the daily papers in San Francisco and other Pacific Coast cities. The "Riddell Lectures" at this time were on "Human Nature Explained from the Phrenological Point of View." They attracted unusually large audiences and created much interest in the study of human nature, so that there was a great demand for the lectures in book form. To meet this demand I reported and arranged the subject matter of the lectures for publication. No essential fact has been omitted, but in some places it has been necessary to greatly condense the matter so that many sentences lack the rounded and finished expression of the speaker.

My reports were prepared for publication while on the road amid the clatter and rush of travel and are therefore very imperfect from a literary point of view. Worst of all the MSS. was given to a Western job printer to make the plates for printing, who seemingly was very short on Caps and desirous of being especially economical of paper; in consequence the capitalization, paragraphing, punctuation and mechanical construction are inexcusably faulty. Yet with all these defects the subject matter is so rich in vital truths and practical lessons that I can but urge you to read the book for the truth, information and inspiration you may gain, regardless of these mistakes.

Yours ever kindly,

LOUISE E. FRANCIS.

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INTRODUCTION.

TRUTH is the power that moves the world *forward*, LOVE is the force that lifts it *upward*, by the dynamic power of these two forces the march of civilization has ever been and will continue to be onward and upward. By the dynamic power of these two forces, man has passed from savagery to civilization, from ignorance to intelligence, from the darkness of superstition to the light of Christian fellowship, from the simplicity of the primitive times to the complexity of the present age.

We are living in an age of reason, an age of thought, an age of sentiment, an age of reform, an age of progress, an age when probabilities, possibilities and responsibilities increase daily. Invention, science, thought and learning have set the wheels of civilization flying at lightning's speed. Christianity, the Father of Human Liberty, and the public schools, the Mother of Learning, have so enlightened the mind and liberated the soul as to make human slavery no longer tolerable. The twentieth century will be the greatest battleground for human liberty the world has ever known; a battle not of arms but of minds, not of swords but of principles; a battle in which white-winged Justice shall triumphantly contend for those principles that make right might and give equality to all. There never was a time in the history of the world when there was so much evil, jealousy, hatred and selfishness coupled with intelligence as at the present hour; there never was a time when there was so much goodness, purity, virtue, kindness and sentiment, coupled with superior intelligence as at the present time; hence the contending forces of good and evil are the strongest, the battle the fiercest and its ultimatum of the greatest im-

portance to all future ages. A thorough knowledge of the laws governing human life — hereditary, prenatal, hygienic, social, intellectual and moral — lies at the foundation of all reform. A more general knowledge of these laws is a prerequisite to the proper solution of the great problems that now confront us. A rapid evolution, born of intelligence and moral courage, is the only thing that will prevent the accumulation of evil, that will make revolution inevitable.

"The greatest study of mankind is man," this vital truth recognized as paramount by the thinkers of all ages has unfortunately been much overlooked and sadly neglected by the masses. Government in the past, and we might say in the present, is an institution of necessity based upon the rights and relation of men, but for a want of a knowledge of human nature by the masses, laws do not recognize the peculiarities of the individual, take an intelligent conception of, or make due allowance for, those impulses in human nature that actuate men to good and evil. Law and government have been directed to the controlling of forces that were not understood. Those in authority have dealt largely with the effects of the shifting currents of human life, seemingly without any thought of the source of these currents, so that little or no attempt has been made to direct them into legitimate channels. Men have been judged by their actions without any intelligent consideration of the actuating forces. We want more wise direction of the forces in human life and less prohibition, more law in the individual and less on the statute books. *Every impulse in human life has its proper and legitimate sphere of activity, into which if it be guided it may have normal and healthy expression, but if supressed or prohibited, it is sure to find expression in vice or crime.*

Man is indeed a microcism, a minature world containing in his organization all of the material elements, forms of life, instincts and propensities found in plant or animal, together with those additional elements that lift

him above the animal kingdom and give him the characteristics of man. Whoever understands man in all his attributes, physical, mental and spiritual has but to enlarge upon his conception of man, the microcosm, to understand the whole world, the macrocosm. The great social world, financial world, political world, intellectual world, and religious world are but the aggregation of forces found in each individual.

We can never deal effectually and properly with any of the great problems, such as capital and labor, social ethics, equal rights, education, religious liberty, or the unfortunate manifestations of human life, such as vice, intemperance, pauperism, insanity and crime until the masses of the people have a more thorough and general knowledge of the impulses in human life from which all these conditions spring. In the evolution of society, social ethics are ever changing, public sentiment shifts its bearings, forms of government, political parties, religious beliefs, creeds and dogmas, spring into existance, rise to proportions of supremacy and power, serve their purpose, outlive their usefulness and then give way to let others succeed, but each and all are simply the outward expressions of impulses inherent in human nature, to be found in every individual — principles that are eternal with the gods.

All persons (in a normal condition) have the same number of organs, functions, instincts, feelings, faculties and sentiments; the difference between individuals, therefore, is not a difference of kind or number of elements, but a difference in the strength and activity of the several elements. Aside from the differences arising from education, men will differ in their opinions of economics, politics, government, society, education and religion because of the *relative strength of the several elements of which the mind is composed.* The inherent relative strength of the several elements in each mind gives to the mind its peculiar conception of any subject *thereby modifying its opinions and shaping its conclusions.* Men of similar minds,

in a given direction, take similar views, accept similar truths and have similar beliefs on public questions, the aggregation of these make up the several political parties, schools of thought and religious denominations. The differences of opinions therefore, among individuals or classes, are not the result of a contradiction of truths involved, but rather a difference in minds and the truths they appreciate. All conflict and contradictions, therefore, are the result of MENTAL PECULIARITIES, education or the want of it, force of environments, selfishness and prejudice, and never the result af conflicting truths. Men differ and are sincere in their differences, because the relative strength of the several elements of their minds causes them to over appreciate certain truths, to set too high an estimation on certain principles, and from the same cause to underrate the relative importance of other truths and principles. *So long as men differ in their mental peculiarities, they will necessarily differ in their conclusions and their convictions*; this should teach us liberality, tolerance and charity.

We can never deal properly or rationally with individual life, until we understand the laws of heredity that give to each individual his natural tendencies and possibilities. We can never deal effectually with the great question of intemperance, until we understand the nature of appetite in the individual from which the intemperance springs. We can never deal rationally with crime until we understand those propensities the abuse of which produce crime. We can never deal justly with those two forces called capital and labor, until we understand the relative value of muscle power and mind power, of physical strength and mental genius. We can never deal effectually with the great social evils, establish universal chastity and perfect the home life, until we understand the social impulses from which all social institutions, good and evil spring. We can never have a proper system of education, until the mind of each individual can be understood and the education directed to the

systematic development of the *individual*. We can never have that unity of the church, that oneness of spirit, or a common faith, until we understand those moral sentiments whereby the soul communes with its God.

It is time that we apply the well-known laws of heredity, through which vegetable and animal life have been brought to their high standard, to man so that the inherent tendencies of the individual will be good rather than evil. It is time that we deal with the causes and prevention of intemperance and crime, rather than their punishment. It is time that we study the peculiarities of the individual, and in the home and in the school direct the education to bringing out these peculiarities and directing them into proper channels so as to develop a strong, symmetrical character, instead of educating by a stereotyped rule that tends to destroy individuality and reduce all to a common level. Progress in civilization comes not from retaining similarities and resemblances but by differenciation and development of individual peculiarities. It is time that we direct our attention to the development of the spirit of the living God within man, so that love to God and love to man, may become the ruling power, instead of contending over doctrines, isms and dogmas that are born, not of the spirit of love, but of the peculiarities of men.

HUMAN NATURE EXPLAINED.

PART I.

THE PHILOSOPHY OF LIFE.

MINERAL, VEGETABLE, ANIMAL, HUMAN.

WHAT IS LIFE? This perplexing question has confronted the thinkers of all ages; sages, scientists, poets and philosophers alike have stood perplexed and bewildered before it, until lost in speculation they have turned away and in a whisper have said to the world, "Mystery of mysteries unsolved." Fowler tells us that, "Life is a vast variety of functions so embodied as to act together." This does not tell us what the propelling power is that produces the "acting" or what is the vital spark. Spencer tells us that life is, "The definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external co-existences and sequences," or "The continuous adjustment of internal relations to external relations."

With the above answers before the student, he is as much at a loss in his efforts to form any conception of that "mystery of mysteries" as he was before he read the expressions of these learned men. To attempt to answer this perplexing question may seem like egotistical presumption on our part. We fully appreciate the fact, that all human knowledge is but relative, that the finite mind is incapable of grasping any truth in its ultimatum because all truth is infinite in its relations. Both ends of all truths are shrouded in the shadows of the unknown to the finite mind. For instance, we know the age in which we live in its relation to the brief history of man

and his probable future, yet we are on the bosom of the boundless sea of eternity of which we can form no conception. Again we know where we are in relation to things about us, the continent on which we live, the planet of which the continent is a part, the relative position of our planet to the system of which it is a part, and here again the finite mind is lost in the infinite realm of space; so that we know not where we are or whither we are going. So in the explanation and demonstration of any scientific problem, from the simplest relation of numbers to this greatest and most complex problem "life," we can but explain the relative position, relation and influence of each element to those with which it is associated. In the language of Charles Darwin, "The first expression of any great truth is necessarily crude and incomplete," however, if the student will follow our thought closely he will get a conception of nature that will, we believe, answer this, the question of all ages, "What is life?"

The elements or principles of life are found in every atom of the universe. Every atom on or near the earth's surface, and perhaps throughout the entire universe, is polarized, has its magnetic current that surrounds it—whether this current is an emanation from the atom, or whether the atom is a crystallization of the current it is impossible to determine, neither does it make any difference to the scientist. One fact must be born in mind, the current is a substance as real as the atom itself, it is a form of electricity. The atom and the current are convertible into each other, the atom is but crystallized electricity, the electricity is but another condition of the atomic substance. I say it without fear of contradition that *all matter or so called primary chemical elements, are convertible into some form of electric fluid* and that the earth and all forms and compounds thereon are but crystallized electricity. As the earth's surface comes in contact with the freed electricity each atom is born or awakened, and its current begins its circuit; so that atoms as we study

them are surrounded by an invisible fluid and if we think of an atom of matter we must think of it large enough to see, with an electric current passing around it. This current is as inseparable from the atom as sweet from sugar. This current gives to the atom its polarity. The current is not life any more than a piece of timber is a building, yet as buildings are constructed of timber, so the phenomena called "life" is an organization composed of these minute currents. All forms of life are but simple or complex organizations of these atoms. The currents surrounding each atom give it its specific magnetism and its life-sustaining power; these atomic currents are the vital sparks, the living principles, the spirit of God in the world from which all nature breathes the soul of life. The attraction between two atoms of a like substance is due to their currents or specific magnetism, and is called cohesion. This drawing together of like substances is not life, although the forces employed are life currents, but because of the sameness of the substance of the atoms, their currents are simple rather than complex, they simply balance each other and form a mass without organization or dependence upon each other or part upon part. But by the association of atoms of a different nature—since each atom has a magnetism peculiar to itself, because of the substance of which it is composed — a variety of currents are established and by their combinations and co-operations a more complex nature is produced. When currents have become sufficiently complex, so that by their united forces they have gained sufficient strength to begin to draw other atoms into their combination and usurp their magnetism, transforming it into their own currents and making it a part of themselves, we have a combination that constitutes the lowest form of life recognized. This is but a single cell with barely sufficient power to draw sustenance from its surroundings but for a moment, an hour, or a day and then die, but it is none the less life. From these cells all life is built. As currents increase in their

complexity higher and still higher forms of life are manifest, organizations are constructed by these currents and physical forms express the nature and the complexity of the currents, or life. The physical forms thus constructed become the organs through and by means of which the living principal gathers and holds atoms until it has usurped their magnetism or dynamic power and then casts them out. The cells of which physical organizations are composed are so many storage batteries each of which adds its mite to the sustenance of the life currents. As the currents or life become more and more complex, the physical organization through which it is expressed and sustained becomes correspondingly complex; thus the organization of the plant is simple, because expressing a simple form of life, or was built by a comparitively simple nature; the brain of the animal is less complex than the brain of man because a lower form of life constructed it; the brain of the feeble minded is less complex than the brain of the philosopher, because a simpler form of life organized it. In this way we may trace the principles of life in all their various combinations from the simple polarity of the atom to the combinations of the atoms in the product of a cell, and again through the combinations of cells in their ever varying and increasing currents to the complexity of man. All life then is one and the same, differing only in degrees of complexity and awakening. What is polarity in the mineral becomes by united effort absorbent power in the plant, digestive and assimilative power in the animal, brain and nervous power—animal magnetism—in the higher forms of life and principles of good and evil in the soul nature. All life then is the same, from the simple polarity of an atom to the unbounded soul of God. The difference of life, therefore, is a difference of *degree*, *state* and *condition* not in *kind*; the differences in the life in the atom, the cell, the plant, or man are one of complexity rather than quality or kind. Human life is superior to plant or animal life because the Creator added to man what He denyed

to them, *i. e.*, the higher attributes of His own nature, the higher forms of life, making him in His own image or likeness, like Him in kind and complexity, less in degree. The superiority of man over the lower animals is not in the quality of man's life but in the endless variety and combinations that the greater amount of life permits of, and his greater number of faculties, talents and capabilities are the outgrowth of increased *quantity* or *degree*.

To illustrate: I give my boy a block—a rectangle, he is unable to build anything with it. I give him two, he can form a simple combination, I give him three, he can form a triangle, I give him a dozen, he can form many varieties and shapes, I give him one hundred, he builds a little house, I give him several hundred, he builds a whole block, containing many buildings having complex interiors with all modern improvements and accommodations. I have given him nothing but blocks, the last complex structures are but intelligent association of the elements from which he formed the first simple triangle, the difference between these complex edifices and the simple triangle was made possible by the addition in the quantity of blocks, not by a change of their quality. To be sure, the last effort of the boy required a higher order of intelligence than the making of the simple triangle, but each was built of rectangles and each was but an expression of the boy's thoughts. In like manner, cohesion is like the two rectangles placed together, plant life is like the dozen blocks arranged after a simple plan, while the complex nature of animal and human life are like the finished buildings having their many rooms, apartments and accommodations. As each of the structures constructed by the boy, from the simple triangle to the complex edifices were the expressions of his thoughts, the outworking of his genius, so all forms of life from the simple cell to the complex nature of man are but the expression of God's thoughts worked out by His will—called natural law.

Life then is a complex organization composed of an

invisible but none the less tangible substance (resembling electricity though not identical with it) sustained and kept in motion by the dynamic power of the currents of the atoms that are constantly being drawn into its currents. The physical body, or organization, is constructed of the material atoms; while the living principal, the real organization, the soul, the ego, is constructed of the currents of these atoms. The nature of the life and its complexity inheres not in the physical organization but in this more highly attenuated, but none the less substantial soul organization. The physical is the transient part that is ever being torn down and rebuilt, the life is the abiding nature. The living principal is the organizer, the physical is the organized. It was the living principal that drew the atoms together that formed the first organization, the spirit of God moving over chaotic ether until chaos became cosmos and the disorganized became organized. As the living principal by its combinations became more and more complex it has organized more and more complex physical natures. Each form of life possesses all of the elements found in those beneath it. The animal embraces all forms of vegetable life, man embraces all forms of life found in plant and animal; man is therefore an epitome of the whole.

HOW SPECIES OF LIFE ARE PERPETUATED.

Life is perpetuated in its peculiarities, nature and species by each element of which the life is composed—whether it be simple or complex—being crytallized into a seed cell, that thus becomes an epitome of all the elements belonging to the organization of the parent life, so that the seed of the plant, or the germ cell in the animal is an epitome of the whole and will when developed be a reproduction of the parent life, modified by its environments. Could we examine the seed or germ cell in its minutia, we would find all of the elements of the plant, the animal, or the coming man.

MAN.

Human Life, Its Nature and How Produced.

Man is an epitome of the universe, possessing in his physical organization all of the elements in matter; in his psychic nature, all forms of life, functions, appetites, propensities and passions found in plant and animal, being at once a clod and an expression of God. In man all forms of life are expressed and all processes of transformation of lower elements to higher conditions are carried on. As previously observed, each form of life perpetuates itself by taking atoms into its nature and utilizing their atomic currents; the life thus sustained finds expression in the physical structure composed of the atoms from which it is drawing its sustaining currents. The organization of the plant is simple, because it expresses a simple form of life, but one perfectly adapted to its mode of living or gathering its sustenance. Man's nature being complex, it builds a more complex organization, an organization perfectly adapted to the sustenance of this higher form of life. Plant life transforms, or rather appropriates, the elements of the inorganic world into itself, thereby, perpetuating or maintaining its organization. Man is endowed with organs adapted to the various processes of transformation necessary to change the elements gathered from the inorganic world by the plant into the higher form of animal life. When the food is taken into the stomach the first action is chemical, but soon a transformation takes place when the new substance is carried to the heart, thence to the lungs, where the negative elements of food come in contact with the positive elements of the air and another transformation takes place, a new substance, expressing a simple order of life is formed; this *living substance*—the blood—composed of *living cells* passes through the organization, supplying each part of the body with its required elements, of bone, muscle or nerve. From the combustion of nerve cells—which is really a higher form of digestion—there is con-

stantly produced what is known as nerve force or animal magnetism. By the continued process of transformation, we reach that complex nature called the soul of man, the living ego. In this way, the complex soul nature of man gathers and transforms the substances from which it is to draw its sustaining currents. The magnetism or electricity of atoms is the substance of which all life and souls are formed; not that life is electricity, or atomic magnetism, but that out of this atomic magnetism the living organization, the conscious ego, is constructed and perpetuated and life manifested.

In this process of transformation, from the lower to the higher, the elements ever retain their primary qualities of *positive* and *negative*; but in passing from the simple to the complex and entering into higher combinations, they assume different forms and manifestations. What is *polarity* in the mineral, *positive* and *negative* in the animal life, becomes principles of *good* and *evil* in the higher manifestations of the soul. When a life has reached that degree of complexity to where sensation is possible, normal activity produces pleasure, abnormal, pain. As we rise in the scale of sensation and intelligence, the possibilities of pleasure and pain increase proportionately. In proportion as the principles of good and right—*positive*—triumph over the principles of wrong and evil—*negative*—will happiness and pleasure maintain or *vice versa*.

As the magnetic current surrounding the atom, gave it its distinguishing characteristics, so in the higher form of life known as man, the soul nature (which is an *organized being composed of soul substance*) *constitutes the real man, the conscious ego, the individual person.* The physical, visible, material man, is but the expression of the invisible ego, the manufactory, if you please, by means of which the soul is gathering and transforming other substances into itself, organizing the forces of atoms into an intelligent, conscious living soul. Man then is a soul, a complex organization

of forces, manifesting and sustaining himself through a body for a season preparatory to a higher form of life in which he will be perpetuated by gathering into his nature the principles of life, without having to depend upon the present process of transformation that is his means of support in his present state of existence. We might further observe, that in all the processes of transformation, a change is effected by means of the higher power, from the life that was above it. The atoms were gathered together by *their* currents, the matter in the plant, by the *life* of the plant, and the complex physical structure of man by his complex *soul* nature, while the soul nature of man, in like manner, is subject to the same law of transformation by a power higher and more complex than itself. This last transformation, through the power of love—the Christ nature—is what theologians call regeneration, which when complete by spiritual birth, growth and development will bring the soul into perfect harmony with its higher environments, producing perfect happiness—which is *heaven*; however, if the soul does not pass through this higher transformation, it will of necessity remain a member of the present order of beings and be out of harmony with that higher order of life—perfect love—and therefore be unhappy—which is *hell*.

MAGNETISM.

Its Origin, Nature and Influence.

AS OBSERVED in the former chapter, radiating from and encircling each atom in the universe is a current—an electric circuit. Whether this current be the product of the atom, or the atom the product of the circuit we know not, neither does it concern our thought, since the atom and the

current exist in the relation above stated. The atomic current surrounding each atom will have its peculiar characteristics owing to the substance of which the atom is composed; atoms of a given substance produce currents alike. The united effort of the currents encircling the atoms of which a cell is composed give to each cell a peculiar magnetism. Each plant, animal or man is but a compound of cells, so each has its peculiar magnetism according to the nature or substance of the cells of which it is composed. Since each element in nature has a magnetism peculiar to itself, the personal magnetism of each individual will be determined primarily, by the nature of the elements entering into his or her composition. The universe is composed of many elements, all of which enter into the human organization, but they do not combine in a definite or fixed proportion in all organizations, therefore, where certain elements predominate, in an organization, their peculiar magnetism will predominate, giving shade and tone to the personal magnetism of the individual.

Some persons are far more magnetic than others because of the predominance of certain elements in their nature and the combinations they admit of. It should further be observed, that persons who are decidedly magnetic in one direction may be sadly deficient in magnetic power in another. Persons having a superabundance of iron in their natures will have dispositions characterized by a great deal of positiveness, will power, and determination, their magnetism will be of an aggressive, controlling character, having great power and influence over other natures. If phosphorus is also abundant, the positiveness will combine with an intellectual magnetism, thereby producing the highest order of aggressive intelligence; if, however, the iron magnetism combine with certain other elements the force will expend itself on a lower plane finding expression through appetite or passion, producing the most vicious of characters. In like manner, the predominance of any one of the 12 principal

elements, (of which the human organization is largely composed), will give to the nature its peculiar magnetism; therefore, radiating from and encircling each organization there is a magnetic current that corresponds perfectly in character and strength to the physical organization and mental constitution of the individual. This radiation, or magnetism, may not inappropriately be called ones involuntary magnetism, since it is determined entirely by the elements entering into the physical constitution and the natural mental peculiarities and is therefore entirely independent of the immediate control of the will. It is subject to change only as the health and strength or peculiarities of the organization and constitution change. As the character of the involuntary magnetism is determined by the composition and character of the elements constituting the organization, so the strength of each individual's involuntary magnetism is determined by the vigor and strength of the physical and mental organization. There is, however, a higher order of magnetism that is the result of the activity of the several elements of the mind and is therefore largely, if not wholly, under the control of the will. As each cell has its peculiar magnetism, so each brain center emits a magnetism corresponding with the function of the center. The several brain centers are in a well-balanced organization under the control of the will and can therefore be called into activity at any time. The combined activity of two or more of these centers will produce what may not improperly be called a voluntary magnetism, resulting from the activity of the mind. This voluntary magnetism will vary in a given individual, or between individuals, according to the activity or strength of the mental faculties or brain centers that are in action. While the involuntary magnetism only changes gradually, as the organization changes, the voluntary magnetism is constantly changing in character, corresponding to the activity of the mental powers. By the activity of the intellectual faculties a person may surround him self

with an intellectual magnetism, by the activity of the moral and religious sentiments a moral and spiritual magnetism, or by the activity of the appetites and propensities on a lower plane, the magnetism will be characterized by selfishness and sensuality. Persons having a predominance of the intellectual, the moral or the animal propensities will usually manifest a magnetism corresponding to the predominating elements of the mind, because we exercise most the powers that are strongest; however, since the voluntary or transient magnetism is determined by the mental powers that are in action, a person may manifest a most pleasant, refined and elevating magnetism at one time and a most base, seductive and degrading magnetism at another. The public speaker who is fortunate enough to have all of his powers strong, may deal with some purely abstract intellectual proposition and throw off a purely intellectual magnetism, and since like begets like, he will draw an intellectual response from his audience. He may now open the upper windows of his soul and turn on the currents of sympathy, sentimentand emotionality and the character of the magnetism of the room will soon change, so that where but a few minutes before cold intellectualism was the potent force, now sympathy, pathos and sentiment are the ruling powers, or he may sink into the depths of propensity until hatred, jealousy and revenge fill the room with their subtle power for evil.

THE LAW OF MAGNETIC CURRENTS.

From the combined action of the several elements composing the nervous centers, the magnetic currents pass out and back. During the waking hours, when the brain is active, the currents flow largely from the brain out and back to the ganglionic system, at the same time milder currents flow from the ganglionic system through the lower extremities back to center. During the hours of sleep in a normal condition, the currents grow stronger

the other way. When the brain is proportionately too large or active the head becomes too positive, the brain exhausting all forces while the body becomes negative, weak and susceptible; in such cases the magnetism will be of an intellectual and sentimental character. Where the ganglionic system is proportionately too strong, the body will be strong and vigorous, with a superabundance of vitality, while the brain will be comparatively weak and the mind commonplace; in this case, the magnetism will be decidedly animal and of a low order. Because of the greater number of nervous centers at work when the mind is awake, the outgoing currents are much stronger and a person is much more positive and therefore far less susceptible to outer influences, while when one is asleep, the outgoing currents are comparatively light, the body negative and susceptible and the absorbent power much greater, hence the great danger of being exposed to disease, impure air, drafts or dampness when asleep. By the withholding of ones mental operations and the persistent direction of another person's mind and will the one mind may be brought under the control of the other, producing what is known as the hypnotic or mesmerized state. In this condition, the outgoing currents of the hypnotized subject are reduced to a minimum and the mind to a negative state, while by the mental concentration of the hypnotizer, the outgoing currents have been extended to their maximum, making his mind decidedly positive. The negative mind now becomes the ready recipient of the positive currents from the positive mind, and the thoughts, feelings and desires—be they good or evil—of the positive mind, will become the thoughts, feelings and desires of the negative mind, making the negative mind completely subservient to the will of the positive mind. Two minds never meet or come in contact without exerting an influence for good or evil over each other; from the mild influence exerted in passing a stranger on the road with a formal salute and "Good morning," to the complete controlling of

another's mind, making them absolutely subject to your will, is one of degree not kind. In society those of strong minds and pronounced magnetic powers are ever controlling the weaker ones, making them the subjects and victims of their selfishness. The actions of people are often the result of the will of another, so that many of the vilest deeds and darkest crimes are not expressions of the will of the one who perpetrated the crime. When the laws of magnetism are better understood courts and public sentiment will be able to deal far more justly with unfortunate humanity.

MAGNETIC OR MIND HEALING.

In a perfectly healthy and normal condition, the several magnetic currents flow disinterruptedly and harmoniously, each performing its specific mission in carrying on the several vital functions and mental operations of the organization. When from any cause—be it from lack of nutrition, over exertion, obstructions, contractions from cold, or inflammation or the introduction of poisonous substances—the magnetic or vital currents fail to flow normally, functional disorder is the result; if this functional disorder be serious or long standing, the change of tissues that is constantly going on in a normal condition is interfered with or some other function is interrupted and a diseased condition is sure to follow. In nature's attempts to overcome the abnormal condition, an irritation and inflammation are produced, which soon extend to the sensory nerves and produce pain or sickness, thereby informing the intelligence of the person, that there is something wrong with the vital machinery. In order to establish a healthy normal condition, the vital currents must be re-established in their normal degree of strength and activity. This may be accomplished by the currents becoming sufficiently positive, through the irritation and inflammation of the nerves, to overcome the difficulty and in due course of time re-establish a normal condition of the functions and a healthy condition of the organ, this is nature's way of overcoming disease. The

nerve centers may be wrought up to greater intensity by poisonous medicines that irritate and stimulate or they may be aided by such medicines as have a dynamic power that nature can utalize. Or by the introduction of magnetic power from another organization, the disturbed currents may gradually or at once be regulated and strengthened and brought up to a normal condition; this last process is called magnetic or mind healing. Mind healing, then, is the result, primarily, of the transmission of one person's forces to another, either by mental concentration or by the laying on of hands and of the making of passes over the body in such a way as to throw the magnetic currents from the healer to the patient. Secondarily, a large percent of most all diseases in their incipiency are purely functional and partially imaginary, in this state, they are much under the control of the will of the patient. By establishing a healthy, normal condition of the imagination, a hopeful state of the mind, a faith in recovery and a firm, determined will to get well, a normal condition of the currents may be re-established, that if kept up will aid very materially in overcoming the approaching disease. Even where disease has been of long standing, by the constant application and direction of the nervous forces to the diseased parts—by the will of the patient and by the aid of the healer—the magnetic currents may be caused to flow increasingly through the diseased parts until a healthy activity of the function is re-established, the diseased tissues carried off, and a normal, healthy condition be established.

THOUGHT TRANSMISSION AND MIND READING.

The magnetic currents that flow constantly from the individual are but expressions of the conditions and changes, physical and mental, that are going on within. Each mental operation is the result of the combined action of magnetic currents flowing through and from the brain. The distance these magnetic currents may pass from the brain we have no way of definitely deter-

mining; their strength and the distance they will travel is determined largely by the voltage or dynamic power of the brain. The distance at which mental impressions may be made, however, depends not only upon the dynamic power of the mind from which the current is evolved, but upon the susceptibility and attractiveness of the mind that is to receive it. Minds that are alike—with like vibrations and therefore in perfect sympathy and harmony—influence each other at a much greater distance and understand each other much more perfectly, when associated together, than minds equally strong but dissimilar in their vibrations. The author has met personally a number of cases where two natures were in such perfect sympathy that each would feel, enjoy or suffer whatever the other did. All are familiar with like facts since all are more or less susceptible to mental impressions. By the concentration of one person's mind upon another and the persistent application of the mind, and repeatedly thinking over and over the same thing, a current may be established so that the one will become the recipient of the other's thoughts. While this may be possible with comparatively few people, one successful demonstration is sufficient to establish the truth against a million of failures. Where two persons are much associated together, the power of thought transmission may be cultivated between them and greatly increased. The ability to receive is usually much less than the power to send; some, however, are by nature very susceptible, so much so that they take on the conditions, both physical and mental, of whoever they are associated with, so that they suffer or enjoy, are serious or jubilant, good or evil, according to the condition or nature of the person with whom they are associated. It is needless to say, that such should be extremely careful to keep away from the sick and doubly careful to keep away from the immoral. These highly susceptible characters may by the cultivation of this susceptibility become proficient as mind readers, being

able to know at once the thoughts that another clearly and definitely thinks. The ability to throw ones thoughts to another, may be greatly increased by proper cultivation. In order for a thought to make an impression upon even a susceptible mind, it must be clear, definite and intense, and since thoughts are always transient flashes, too short for us to conceive their duration, it is the persistent repitition that establishes the vibratory currents that make their impressions upon the recipient's mind. The power to transmit ones thoughts and feelings to others and surround them with our own peculiar magnetic conditions is of great value, if properly exercised. It may enable us to make ourselves understood, to warn others of approaching danger, to impress them with thoughts and feelings that are good, elevating and inspiring. In this way, our mental impressions may become a constant guide to them and our prayers a benediction to their lives. On the other hand, if actuated by selfish desires, we may transmit thoughts, feelings and magnetic conditions that become most annoying, seductive and degrading in their moral tendencies. The former, often become guiding angels and direct our feet to paths of peace, the latter are the personal devils that haunt our lives and lead us astray, so that "when we would do good evil is present with us." The ability to read mind at first thought would seem to be the most desirable gift possible for man, but when we come to consider the fact that to be able to do this, we must become so very susceptible that we are the victims of the wills of others, the easy prey of designing selfishness, and are robbed of any fixed individuality the gift is by no means so desirable.

ELEMENTS OF MIND.

How Formed and Awakened.

THE soul of man, the conscious ego, is an *organized* being composed of soul substance—freed atomic magnetism—forming an endless variety of cur-

rents and combinations, of various degrees of strength, so associated as to act and react upon one another in the production of life, sensation and mind. By the combination of these currents the several functions, senses, instincts, propensities, feelings, faculties and sentiments are produced and carried on. The several currents of which the soul is composed, in their combination and co-operation carry on the several vital functions, whereby the elements of food are transformed into life; they also combine to produce affinities for objects in the outside world, these affinities constitute the several elements of the mind.

A mental faculty, feeling or sentiment then is the result of an affinity of the soul for a given phase, object or property of nature. Man being a microcism, a miniature world, has in his organization all of the elements found in the universe of which he is a part. Since like attracts like there are affinities in his nature for all the world about him; the combination of these numerous affinities produce his several vital forces, senses, feelings, faculties and sentiments. To illustrate: The family is composed of parents and children, because of the corresponding elements in each, there is an affinity between the several members of the household (and in proportion to the perfectness of the correspondence will be the strength of the affinity). The affinity existing between the parents constitutes the feeling known as Conjugality, the affinity between the parent and the child, through which the child is recognized and loved, constitutes the feeling of Parental Love. In like manner, the soul has an affinity for the home, friends, justice, Deity, etc., these several affinities, forty-three or more in number, constitute the primary elements of the mind. Each element of the mind has its active and passive state, its positive and negative condition, corresponding with and produced by the positive and negative conditions of the soul substance. At birth, all of the elements of the mind, may be said to be in a passive state, they are

brought into activity, quickened or awakened by their natural object—their affinity in nature. The wife never knows what a mother's love really is until, "She feels for the first time the first born's breath," then she knows what a mother's love is; this feeling, the strongest perhaps in her nature, lay slumbering in a passive state until its natural affinity, or object quickened, it into life and it became the ruling power in her soul; the feeling had passed from the passive to the active state, from death unto life. In like manner, all of the several feelings, faculties and sentiments must be quickened by their natural objects or they will remain dormant. The individuality, location, form, size and nature of things excite the Perceptive Faculties as soon as the eyes are opened; love of life, appetite, energy and self-preservation are also quickened by the necessities of life; later on praise excites Approbation, danger Caution, music Tune and the sublimity and harmony of nature thrills the soul with poetic song. Thus the elements of the mind respond to the touch of nature, and the music of life with all its complexities and variations begins. If all of the elements of the mind are inherently well balanced and all have been quickened by their natural objects the music of life will be full of sweetness and harmony. Our natural environments and conditions quicken all of the propensities, feelings, instincts and faculties, but it is within the power of the will to withhold ourselves from conditions and relations that would quicken our moral and spiritual sentiments. Many by preference go through life without having their higher sentiments quickened, preferring darkness rather than light, spiritual blindness rather than glimpses of heaven. They are to be pitied rather than despised, for they know not the joys and pleasures they deny themselves. They are like the artist, who chaffed his life out because of the darkness of his studio, when all that was necessary was to draw back the shade of the sky-light and the room would have been filled with the golden sunlight of heaven. In

order that each power of the mind may have its proper manifestation and influence upon the character, it becomes necessary that all shall be quickened by their natural objects and brought into activity, so that they may exert their normal influence over all others. Since the Moral Sentiments are the natural guardians of the propensities and the feelings, as directed by the intellect, it becomes absolutely necessary in the development of the highest form of life and most perfect character, that they be awakened and constantly brought into activity. It is impossible to develop a harmonious mind or a symmetrical character without having all of the powers of the mind brought into activity.

BODY AND MIND.

Their Relation and Influence Over Each Other.

THE several elements of which the nature is composed, are divided into several distinct classes, each of which carries on its particular function of body or mind. The functions of the body are divided into those of digestion, assimilation, circulation, respiration, absorption, secretion, excretion, locomotion, etc., by these several functions the food is transformed into life, the organization built up and nourished and the requirements of the animal economy met. The primary elements of the mind consist of the senses of seeing, hearing, smelling, tasting and feeling, by which we become acquainted with the outside world; the propensities that give energy, courage, love of life, appetite, frugality, discretion and policy; the feelings that give love of family and friends; the selfish sentiments, that give fear, ambition, self reliance, firmness and dignity; the æsthetic or semi-intellectual faculties that give imaginative, constructive and artistic ability; the intellectual faculties of observation, memory and reflection; the moral sentiments that give sympathy, justice and veneration to God. Each of the vital functions and elements of the mind find expression and are carried on by

means of a certain part of the body or brain. The special part of the physical organization, whereby a function, feeling or sentiment is carried on is called its *organ*. The alimentary canal, stomach, liver, pancreas, etc., are the organs of digestion; the heart and its appendages of arteries and veins are the organs of circulation; the lungs and skin form the organs of respiration; the brain and nervous system are the organs of sensation and mentality. As each function in the nature has its special organ in the physical organization, so each of the five senses and forty-three or more elements of the mind has its special nerves and nerve centers in the brain. The brain as a whole therefore may be called *the organ of the mind* and each specific center, through which an element of mind is manifested may be called the organ of that feeling, sentiment or faculty.

From this it must not be understood that to manifest mind constitutes the only function of the brain; for it has been clearly demonstrated that the nerves of motion and sensation have their centers in the brain; and while surgery may never be able to trace the nervous fiber from the several vital organs to their respective centers in the brain, that *each vital organ has its brain center* is now an established fact in the minds of all careful investigators. It is further observed, that any continued or chronic inflammation of any of the vital organs will be accompanied by *inflammation in its brain center* and since these centers are associated with those controlling mental manifestation, it follows that the inflammation of the one necessarily affects the other, so that all physical states, good or evil, *necessarily affect the mental*. Because of the association of the nerve centers of the vital organs with the mental nerve centers, the health or disease of a given organ will by inflaming its nerve center in the brain affects first and most the function of the centers directly surrounding it, and the brain as a whole as the inflammation and irritation extends. Since different parts of the brain manifest different elements c

mind, it follows that the disease in a given organ of the body will effect most materially those mental functions whose organs are most directly connected or associated with the nerve center that presides over the diseased vital organ. From the above, it may readily be seen why certain diseases affect the mind and disposition one way and others in another, and why the mind as a whole is so much affected by existing physical states. In like manner and for the same cause, when any propensity, feeling, faculty or sentiment is exercised beyond a normal degree sufficient to produce inflammation in its organ, the nerve centers immediately around it must suffer accordingly and if the abnormal mental state is long continued in *functional disorder or even organic disease in one or more of the vital organs may follow.* From this it will be seen that the brain is the nervous organ of the body as well as the organ of the mind and the common center of both body and mind. Through this common center, the conditions of any specific portion of the body or mind are quickly made manifest to all other portions, *so that all mental states affect the physical and all physical states affect the mental.* To deal with this subject of the influence of mind over matter and matter over mind in all of its details would be to fill several volumes the size of this one, and we must, therefore, confine our observations to a few general statements.

The normal manifestation of any and all of the vital functions tends to promote the activity and strength of the several mental qualities. The condition of each of the physical organs and functions exerts an influence over all of the elements of the mind in general and some in particular. These special influences will be considered farther on when discussing the several functions and organs under separate heads. Suffice it to say, that many unpleasant mental states, feelings of hatred, jealousy, ungovernable appetite, unnatural desires and loathsome passions *have their origin in a diseased or in-*

flamed condition of some of the vital organs or the nervous system. Three-fourths of all vice, misery and crime are caused by disease. Few people who are perfectly healthy, cleanly and normal become vicious or bad. Most persons who seem unable to control their unnatural appetites and propensities, who seem actuated by feelings insatiable will be found on close investigation to be suffering from some physical disorder, interrupted function, scrofuletic tendencies, or inherent taint. There is a very practical sense in which the terms *wholeness and holiness are synonymous* Many children that are chastized for their irritability, and many unfortunate ones that are abandoned by society because of their impurity, had far better be treated for the physical disorder that is in most cases the primary cause of the immoral acts. In like manner, all of the mental states have a direct, general and specific influence over the vital functions. Here too, all normal, pleasant states of mind are favorable to vital action, while all unpleasant states and extremes of feelings and thoughts are injurious to vital action. Anger will sour the contents of the stomach, and if frequently repeated bring on the most aggravated form of dyspepsia. Jealousy, if long continued in, may produce heart disease. Self condemnation diminishes the power of respiration and in fact all of the functions. A gloomy, forboding state, especially effects the liver, while worrying over the inevitable and apprehension of evil shatters the nervous system and may be the primary cause of many physical ailments. A very large percent of the diseases of modern life have their origin in mind. A simple illustration: Two business men enter a restaurant for dinner; one takes his business cares to the table with him, thinks and worries all the time he eats, hurries for fear his presence may be needed at the store, swallows his food without any thought of what he is eating or the enjoyment of the meal and rushes back to his business that has never been dismissed from his mind. By thus outraging nature he

soon becomes a nervous, irritable dyspeptic; his face loses its agreeable expression, the temper becomes sharp and irritable, the change tends to sever him from his customers, which only adds to the irritation, and increases the tendency to hurry and worry, and it is only a question of time until a failure in health or a failure in business or both are inevitable. The other man sits down to the table, dismisses the cares of business, converses with his friends, laughs, jests and enters fully into the enjoyment of the meal, relishing the good things of the table and the jokes of his friends as though he never had a care in his life and his presence at the store was altogether unnecessary. He goes back to his place of business, cracks a joke among his clerks and goes to work. Years pass on, youth lingers, his genial way retains his customers, fortune attends and his life is crowned with success. The mental states of the two at the meal hour were the *primary cause* of the the success of the one and the failure of the other.

The influence of the mind over the vital organs differs in degree very materially with different persons, but all are subject to the same law. Many an invalid wife or nervous husband have been made so by domestic infelicities. If highly organized people would enjoy good health, they must be temperate in all things, especially in the deeper emotions and feelings and avoid everything in the way of jars, anger, hatred or worry. A well directed mind, a pure thought, a lofty sentiment and a hearty laugh doeth good like a medicine.

CONSTITUTIONAL DIFFERENCES

How We May Know Them.

ALL normal persons have in their nature the same *number* of functions, feelings, faculties and sentiments but no one has all in the same *degree* of strength, nor could any two persons be found having all of the several functions of body and mind alike in degree of strength. These differences make up the constitutional peculiari-

ties of the individual and the differences among individuals, so that no two human beings are alike in all things. A person may have splendid breathing power but poor digestion or circulatory power or vice versa. In like manner the several elements of the mind differ in degrees of strength, a person may have strong appetites but poor intellect, strong observing powers but poor reflective, lofty sentiments with weak social feelings, a great love of music with little mathematical ability; another person may be right the reverse of this, strong where the other is weak. These constitutional differences are due to the inherent tendencies, as modified by education—the term education as here used, includes all forces of food, climate, association and mental training that in any way effects the nature.

Since each of the several elements find expression through some specific part of the organization, that part will be large or small in proportion and corresponding with the strength or weakness of the function. In other words, the body and brain being but the instruments of the soul and mind it follows that the several developments of the body and brain will be in proportion to the nature and strength of the several vital functions and elements of the mind. Since we can not see or examine a vital function or mental faculty, we study the organization through which it is manifested and in this way determine the strength, relative and absolute, of the several elements in the nature. If the inherent nature is complex, refined, poetic, artistic, sentimental it will build about itself a correspondingly fine-grained, complex body and brain, face and feature. If the inherent nature is crude, simple, coarse, animal, it will build about itself a coarse-grained body and brain, face and feature. In like manner, the several vital organs will be large and strong, or small and weak in proportion to the inherent strength of their respective functions in the nature. This same law applies to all the elements of the mind, each will be represented by a nerve center

corresponding in size and development to the inherent strength of the faculty, as modified by the education. In this way, the visible, material man becomes a perfect guide and infallible means of studying and knowing the invisible, immaterial man. So that we have but to study the build of the body, the form and development of the brain, the form and expression of the face, to ascertain the relative strength and activity of the several elements of the mind and determine the character of the man.

PART II.

PHYSICAL CONDITIONS.

HEREDITY.

How Natural Tendencies Are Produced.

THE natural constitutions and dispositions of people differ very materially, no two are alike not even in the same family. The inherent nature, quality and constitution is paramount in its influence on the probabilities and possibilities of life. It exceeds even the influence of education. To be well born is to receive the greatest gift within the power of man; truly great men, truly good men, truly bad men are born not made by education. The stream can never rise above its source, nor man above his inheritance. Education and early training may do a great deal for the child, favorable environments for the adult, but these are to the man what the grinding and nickel plating and polishing are to the tool. If the steel is not good and the tempering right all finishing amounts to but little when the tool is put to hard usage. The "steel" of our nature is from the Father, the "tempering" is given by the mother during gestation. If these be right the man will chisel his way from the base to the summit; but if these be wrong all polishing and nickel plating by education are of but little service in the realities of life. *Nickel plated, pot-metal tools look well in a show case*

so do wooden-headed society-polished men, but neither are worth their room in the field of action. We would not speak disparagingly or underrate the great importance of good home influences, early training and education, for all may be immeasurably improved thereby, but this can never take the place of a good inheritance. The inheritent constitution and disposition of each individual are the result of and determined by three general causes. First, as has previously been observed, the parent nature crystallizes into the seed germ all of the elements peculiar to its nature, in the proportion and relative strength in which they exist in the parent. This seed or germ, therefore, will be an epitome of the parent nature, but because of the magnetic influences already explained, it will be modified by the mental and physical conditions of the Father at the time of the initial of life. This germ cell, therefore, is not only an epitome of the fixed characteristics of the Father nature, but it is also an expression of his transient conditions, for this reason the child inherits both the fixed peculiarities and transient states of the Father's nature. If the Father be honest or dishonest, temperate or intemperate, kind or unkind, *so far as his influence goes his child will be like him.* In this way, the child of the inebriate often inherits an uncontrollable appetite for strong drink; the child of the tobacco slave may suffer in like manner; the child of unguided passion may be born to a life of shame, while the child of the thoughtful, kind and refined will have similar qualities of thought and refinement. Many a Father by his unguided selfishness, intemperance, vice or dishonesty has entailed upon his child appetites and propensities it will never control, and thereby *foreordained* it to a *life of shame*, if not to an eternity of hell. Whereas by a different course, a life of temperance, thought, virtue and lofty sentiments the *natural tendencies* of his child would have been *onward and upward forever.*

Secondly, this life germ, the epitome of the Father

nature, having taken up its abode in the holy of holies and united its forces with its companion cell in the Mother nature at once begins the unfoldment of a new life. The natural constitution and disposition of the Father nature, as crystallized in the seed cell now comes under the influence of the Mother nature. From the moment of the initial of life to birth, the Mother's magnetic forces, the expressions of her natural disposition, peculiarities of her constitution and transient moods and states of mind are ever flowing through and entering into the composition of the unfolding life. The child thus forming is not only depending upon the Mother for nourishment, but is ever being modified and moulded in disposition by the Mother's mind. If the Mother be well nourished and take an abundance of exercise, the child will usually possess a strong physique, whereas if she subsist on patent flour, pastry and delicacies and takes little exercise, the child is almost sure to be weak and puny. During the last three or four months of the period of gestation, the influence of the Mother's mind is especially potential. During this period, the Mother can mould and modify the child's nature at will. She may even modify to such an extent that the child will resemble the Mother in constitution and disposition far more than the Father, even where there is no special effort or volition on her part, if her constitution, disposition and character be the stronger, the child will partake more of the Mother's qualities than the Father's. While if the Father's nature be very strong and pronounced and the Mother's nature weak, she may be able to modify the child's nature comparatively little.

In most cases the Mother may by the application and persistent use of any element of her mind transmit this element to her child to a degree corresponding to its activity in her nature. In this way, the Mother may by studying her own and the Father's weaknesses and assiduously exercising the weak qualities transmit them to the child in a much higher order

than possessed by the parents. In like manner by restraining from activity the elements known to be too strong, they will be partially withheld from the child. By the *persistent* study of mathematics, poetry, music, mechanics or the exercise of the higher sentiments, *even though they be but moderately strong in the Mother nature, the child will possess them in a much higher degree.* Whereas by a life of indolence, unguided appetite and mental inactivity the child will be slothful, indolent, selfish and a cipher mentally. In other words, so far as the Mother's influence goes, the child will be a crystallization of the physical and mental states of the Mother during this period. *It is the active powers in the parents previous to and at the initial of life and in the Mother during gestation that become the strong powers in the child, the primary elements of genius*, virtue, intelligence or vice, intemperance and crime. The human mind is like a complex battery, each element is a cell, radiating from each cell is a magnetic current, the strength of the current depending upon the *strength* and *activity* of the cell. These currents are ever passing from the Mother's mind through the child's nature. It is the *active cells* that will cause their magnetism to flow most fully through the child's nature, enter into its organization, predominate in its nature and determine the possibilities and probabilities of its life, as well as the peculiarities of its disposition. Thirdly, each planet in the universe has its peculiar magnetism, determined in its character by the relative proportion of the elements or substance of which it is composed. This magnetism of the planet, called electricity, is really the soul, the life of the planet. It is what holds it together, keeps it in proper relation to all other planets and the center sun, in the same way that the magnetic currents surround the atom and give it its peculiarity and power. This electricity, or soul of the planet is what sustains all life, enters into all compositions, but for which no life could exist. The universe as a whole, making up the body of

God, each planet like a cell, is adding its peculiar magnetism to this lower attribute of the Divine nature. Man being a composite of all the elements in the world, the several planets add their proportion to his nature, thereby modifying the disposition because of the elements they give to his organization. As previously explained, the peculiarities of the life of the individual are determined primarily by the elements entering into its composition, and since the several planets each have a composition peculiar to itself, it follows that the planet influencing the earth most at the time of the formation of the new life and its birth will enter most fully into its nature and become its controlling element, while other planets will enter into the child's nature in proportion to their relative strength and position, each giving its peculiar magnetism, thereby moulding and modifying the disposition of the child. The three forces that we have briefly described, combine to produce the natural constitution and disposition of every child.

As the inherent tendencies are paramount in their influence upon every life, so the consideration of the laws of heredity lie at the foundation of all reform. If the principles of heredity that have for ages been applied to domestic animals, were applied to man, if legislation was directed to the prevention of crime rather than its punishment, if a portion of the money now expended on courts, jails, asylums, inebriate homes and reform schools was expended in the dissemination of a knowledge of the laws of heredity and the causes of unfortunate inherent tendencies, in a few generations all of these great evils would pass into oblivion and war and bloodshed become a thing of the past. *The law that is to govern, control and direct the appetites, selfishness and passions of men can never be enacted in congress and handed down to her subjects but must be in-acted in parents and handed down to their progeny.*

ORGANIC QUALITY.

And How It May Be Determined.

THE inhererent nature and constitution of people differ not only in the relative strength of the several functions of body and mind but in the complexity, density and intensity of the soul nature. Some are naturally refined, intense and highly animated, others are by nature crude, coarse, sluggish, simple and common-place. This constitutional difference is an inherent condition and is the result of the nature and activity of the elements entering into the compositions of the life. From the three sources just referred to under "Heredity," the elements of the life are gathered and the character and quality of these elements determines the Organic Quality, the native or *inherent texture* of the organization. The differences in this native texture, this organic quality of the soul, constitutes the primary difference between individuals. It is pre-eminent in its influence upon life, mind and character. It gives grain to the bone, compactness to the flesh, fiber to the muscle, elasticity to the step, acuteness to the touch, texture to the brain, tone to the voice, expression to the face, sparkle to the eye, intensity to energy, delicacy to appetite, refinement to the feelings, altitude to the ambition, brilliancy to the intellect, poetry to the sentiments, animation to the life and fervency to the soul. As the inherent nature of plant, animal or man differ in refinement, so they will differ in the texture of the physical organization. This law of quality runs throughout the entire organic world; density gives weight, compactness of fiber gives strength. Some timber, animals and men weigh more and are stronger to the square inch than others, this is as true of brain as of muscle. Quality is next in importance to size or quantity in determining the strength of timber, bone, muscle or brain. A large muscle may be soft, flabby and weak, not half as strong as one much smaller that is dense and compact, the same is true of brain. A very large,

coarse, fatty brain may have far less power than one much smaller, of fine texture and high Organic Quality. The greatest strength of body or brain, to be sure, require both size and quality, so that *large heads do not necessarily indicate genius* or small ones mental weakness. Truly great men combine size with quality in body and brain.

INDICATIONS OF ORGANIC QUALITY.

Since we can not see the soul nature we study the texture of the physical organization to determine its inherent quality. It is impossible to satisfactorily illus-

FINE.

FIG. 1.—

COARSE.

FIG. 2.

trate this difference, but Fig. 1 and Fig. 2 are sufficiently suggestive to give the student an idea of its indications in face and feature. We have but to look about us to see every degree from the low and coarse to the high and refined in real life. Since all parts correspond with all other parts, large joints, angular coarse features, thick skin, coarse hair, expressionless face, dull eyes, coarse heavy voice, are indications of low order of brain

and corresponding low order of being or soul nature. While a close built, physical organization, compact muscles, finely chiselled, well-formed features, thin skin, fine hair, brilliant eye and animated countenance are infallible indications of a complex, highly organized brain and a correspondingly refined inherent nature. The degree of the Organic Quality is only one of the primary elements of strength, but it gives shade, tone and refinement to every part of the being and will be manifest in every act, thought, feeling and sentiment. When it is very fine the nature will be most intense, complex, sensitive and susceptible to impressions, highly animated, refined in feeling and thoroughly alive, while where the Organic Quality is low the opposite conditions maintain, the organization is simple, feelings blunt, the appetites are coarse, sentiments low, the aspirations moderate, the intellect weak and the whole nature is lacking in susceptibility, vividness and responsiveness; there is very little soul to the square inch.

HEALTH.

Its Value and Importance.

Vitality and Food, Their Influence Upon Mind and Character.

FEW people appreciate the value of health until they have lost it. Few realize the importance of building and maintaining a strong physique until the hand of disease has shattered their hopes, incapacitated them for life's duties and they find their ambitions chained to earth by the weaknesses of the flesh. The bright-eyed, precocious child is crowded at a ruinous rate through the schools, and instead of filling the cherished place in a nation's history fills an invalid's chair or a flower-bedecked grave. Young ladies of delicate physique, but brilliant minds, are graduated while yet in their teens but robbed of all the possibilities for true womanhood as sister, wife or mother. Ambitious youths rush madly up the steeps of fame only to fall when just high enough to feel the first thrill of glory

The capacity to work, do business, study, learn, enjoy, be happy, or make others happy, depends largely upon the existing states of health. It is as important therefore as life itself, for what is life without health? What value has life if incapacitated for doing, studying or enjoying? To increase the health is to increase the possibilities and capabilities of life. A business man capable of earning $2,000 a year, by gluttony intemperance and dissipation injures the health, blunts the sensibilities, weakens the memory, destroys the affability and lowers his capacity as a salesman one-half, his unguided appetites have not only been a great expense to him but they have halved the possibilities of his life, in like manner, by overwork, intemperance or worry thousands are dividing their capabilities. The happiness of millions of homes is completely destroyed because of the impaired health of one or more members of the household; the once loving wife or kind husband becomes nervous, irritable and fault-finding; to restore perfect health would bring peace and happiness to many a home. Since all physical states affect the mental, it follows that if we would have a strong, vigorous mind, chaste desires, pure sentiments, lofty aspirations and tender sympathies, we *must* obey the laws of health. Since all sickness is the result of broken law, and health the normal condition, to be sick is sure evidence that we have sinned against our own nature and we should feel as much ashamed and conscience-smitten for being sick as we would if found guilty of having broken any other of God's laws.

Perfect health consists in the normal and harmonious activity of all the vital functions and mental faculties. Perfect health is only possible where the inherent nature and constitution are harmoniously developed. Health consists in the normal and vigorous exercise of a physical function and disease in its abnormal action. Health gives strength to the body, force to the energies, relish to the appetites, warmth to the feelings, stability

to the will, keenness to perception, originality to thought, vigor to mind, zeal to ambition, fervency to sentiment and buoyancy to hope. It is the source of vital energy, the producer of life, wealth and happiness.

The health of the body, brain and mind depends primarily upon the inherent constitution; not that people often inherit a disease, but that they inherit a tendency towards disease or physical weaknesses that makes them delicate and susceptible to disease. The inherent weaknesses, if early understood, can usually be overcome. The cultivation of weak organs, will be considered under separate heads. Health secondarily, is dependent largely upon food, air, exercise, cleanliness, sleep and rest. The health, strength and vigor of the body and mind depend largely upon food and exercise, *without food there is nothing with which to build muscle or brain, without exercise there is no building.*

THE QUANTITY OF FOOD

And the amount of exercise should correspond, too much of either for a given constitution are injurious. There are many whose health is ruined by too much exercise, but there are far more whose health is ruined by too much food. It is not the amount eaten but the amount that is digested and assimilated that gives nourishment. It requires a great expenditure of nervous energy to digest a big meal, and about as many constitutions are broken down in their efforts to digest great quantities of food forced on to them by a perverted appetite, as are broken down by hard work. Thousands of would-be brain workers and millions of business men are dull, sluggish and can't think because the energies that should be in the brain supplying mind are "down stairs" in the stomach vainly endeavoring to dispose of "a stuffed order." It is an indisputable fact, that millions impair the health by eating too much. When one has taken sufficient food to completely nourish the body to take more is an outrage against nature and is sure to bring its punishment.

THE QUALITY OF FOOD

Best adapted to the race is a question of great importance and about which authorities greatly disagree, however, we feel sure that a fair-minded, unbiased investigation will force any one to the conclusion that vegetables, fruits, cereals and nuts are the natural, and therefore the best diet for man. There is no question but that they make the best diet by far for those who would *think, learn, reason and be happy in the enjoyment of a pure, happy, chaste life.* Not but what animal food nourishes the body and sustains the brain and in some constitutions seems to be indispensable; but, that it is not the natural food of man there is little question, and that it is a great cause of disease no fair-minded person can deny. So that while its moderate use may (?) be best for some constitutions, to "just live on meat" as some do is not only a great cause of loathsome, malignant diseases but a still greater cause of vice, intemperance and crime. The quality of the food not only effects the health and strength of the physical organization, the power to think and study, but it also materially effects the appetites and passions and thereby moulds the character of the mind. *The substance from which the life draws its sustenance will effect the character of the life.* This is a law running throughout all nature. A rose in one kind of soil will have a deeper, richer hue and emit a sweeter aroma than in another soil. A cowardly cur constantly fed on raw beef becomes courageous, hogs fed at slaughter-houses become vicious, even doves, the emblem of docility and love, if fed for generations on meats exclusively become carnivorous; while carnivorous, vicious animals constantly fed on fruits and cereals gradually lose these characteristics. Man's nature forms no exception to this law, and while "vital action transforms all substances into itself" *the animality of animal food is not fully destroyed by vital action.*

There is no question but what animal food feeds the animal appetites, passions and propensities of man,

stimulating foods call for stimulating drinks. The great amount of animal food used in the United States is one of the primary causes of the appalling intemperance in the use of liquors. Despite of education and moral persuasion, *intemperance has kept pace with the increased consumption of animal food* and the intemperance and selfishness of man will only be reduced by a change of his diet. The coarser the animal food, other things being equal, the more degrading and animalizing will be its influence. A great scientist has well said, "Let me feed the criminal classes for a hundred years and I will banish crime." So long as people feed on pork, sausage, head cheese and pigs' feet, so long the world will be full of biped hogs with cheese heads in which selfishness and animality reign supreme. While a few constitutions may (?) require animal food, and a few dispositions may be so devoid of all self interest and animality that they may need animal food to nourish or increase their animality, certainly a very large majority of humanity could dispense with it greatly to their advantage. There is no question but that the highest physical, intellectual and spiritual development is most easily attained from a diet composed mainly, if not wholly, of fruits, grains and nuts. If selfishness, tyranny, war and bloodshed are to continue the ruling elements in individuals and nations, then let us continue to slay the bullock, gnaw the fiber from his bones, subsist on his flesh, that the mind may be filled with courage, hatred, passion and revenge, so that the enemy may fall before the sword and the family engage in domestic war; but if the spirit of love, kindness, charity towards all and malice towards none, are to become the ruling spirit in the home and in the nation the less animal food the better. When the gray dawn of the millennial morning lights up the eastern horizon with its golden beams of glory and the angel of peace spreads her white wings o'er the earth, the use of flesh as food will have long since been a thing of the past.

PEOPLE EAT MOST OF THEIR DISEASES.

Intemperance is by no means confined to those who use the evil weed or drain the flowing bowl. To preach and claim temperance and then cover the food with pepper, mustard, spices and hot sauces is to preach virtue and revel in vice. Such things do not feed but stimulate and irritate; *hot stuffs in the stomach inflame the base of the brain and thereby set the passions on fire.* This is the principal reason, why the character of those who are slaves to tobacco or strong drink invariably sinks lower and lower in the scale of morals. Few persons have any conception of how much the health of the body, strength of the mind, and purity of the sentiment are dependent upon the food. People little suspect that their shattered nerves are the result of their strong tea, coffee or condiments, that the dull, sleepy, gloomy forebodings and periodical headaches are the result of the excessive use of fats, sweets and pastry, or that the quick, ungovernable temper, passion, hatred, jealousy, impure thoughts and unnatural longings are the result of stimulating food and drink. We have observed a great many cases of periodical headache and invariably find it connected with unhygienic cooking. When we have made mention of this fact to the patient, they have usually assured us that we must be mistaken, for the Mother always had periodical headache and it is therefore an inherent tendency which no drugs or hygiene could overcome. This led us to further investigations, which developed the fact, that when a young man, who has never experienced this terrible periodical headache—that comes on every thirty days and lasts six weeks at a time—marries into a family that suffers from this affliction, and he lives on his young wife's cooking, in a few years he too becomes a victim to perodical headache, in this case he must have inherited it from his Mother-in-law, transmitted by the way of the frying pan. A guest at a hotel complains of sciatic rheumatism, has a sharp pain just below the left

shoulder blade, the right knee is stiff, while the left ankle is badly swollen, he is suffering from a double curvature of the spine, facial neuralgia, tooth-ache, an all-gone feeling about the stomach, general nervous debility and irritability, and with all declares that he is not feeling very well himself. Dinner is announced, our unfortunate friend makes his way to the table, he is served with a fine piece of beefsteak that he immediately proceeds to cover with a hot sauce of red pepper, mustard and vinegar. As he devoures his beefsteak, he alternates each fiery bite with a swallow of ice water. After dinner he reappeares in the parlors of the hotel, doubled up like a jackknife, and twisting his face like a scalded ape, exclaims between the paroxysms of pain, "I don't see why in the world I always have neuraligia of the stomach right after dinner." The wonder is that he has stomach enough left to have neuralgia in. Had he placed the plaster that he put on the beefsteak on his arm it would have blistered it in fifteen minutes.

A gentleman called at our office and recited the usual report of domestic infelicities, disappointed love, his self-sacrificing, heroic efforts to get along with the woman that he once "loved better than his life," who had proved to be "a thorn in the flesh," a compound of anger, jealousy and inconsistencies. He describes with poetic pathos her sweet, womanly manner and kindly sympathetic nature when they were first wed, how she was "the rose of Sharon fair to his soul" but now every petal has fallen and he can no longer stand the pricking and irritation of the brier; he knits his brows and declares that, "Forbearance has ceased to be a virtue." In the meantime, we have observed the unfortunate man is suffering from chronic dyspepsia, concentrated sweets have burnt his liver out, his eyes betray unmistakable evidences of kidney trouble, while every line and expression of the face indicates intense nervous irritability. He tells me, that he was once a good man, an earnest Christian, but of late he has been dissipating a

little, and he thinks that the only way to right up again is to "get a divorce from this Tartar of a woman." During our conversation, he has taken three big chews of tobacco and on leaving the office, he insists on our having a smoke with him, which offer we have to most kindly decline to prevent irritating him. The next day a once healthy and happy, but now nervous and most wretched woman calls at our office to tell the oft-repeated story of self sacrifice, toil without recompense, and of her years of patient effort for which she has received nothing but harsh words and complete subjection to her husband's will, that has left her a broken-down, nervous wreck, and with eyes flooded with tears, she asks if I think it possible for a woman in her condition to live happily with such a man. She says they have three children, but they can't get along with their father so they have been sent out among strangers. We inquire about their way of living, cooking, etc., and find that they like everything very highly seasoned. Spiced sausage with pepper-sauces is their favorite meat and is served three times a day with an occasional change for head cheese or potted ham; potatoes are fried crisp in hog's lard; they use the superfine flour made into hot biscuits or batter cakes; what fruits they use are preserved, highly spiced or pickled; but the lady insists that she knows what she eats does not hurt her because she eats so *very little*, that she "just lives on strong tea, keeps the tea pot on the back of the stove all the time and uses this instead of water," says she has not taken a drink of water in six months; she also tells me, that she hasn't had a sound night's sleep in a year; she says her nerves were always good until her husband became so abusive. On inquiry, we find this unfortunate woman is no other than the wife of the unfortunate man who called the day before. Now the difficult question to decide before intelligent advice can be given this unfortunate couple is, whether the great change that has come about in their dispositions is due to the way in which they have lived and the

nervous irritability they have thus brought on themselves, or whether the diseases and consequent irritability are the result of mental differences that made it impossible for them to harmonize in domestic relations. It is usually both, but in the great majority of cases where the conditions were as described in this unfortunate family, the change has been brought about by unwholesome food, strong tea, coffee, tobacco and other narcotics. It is universally recognized, that stimulating drinks are the greatest cause of immorality, domestic infelicities, vice and crime; it is equally true, that no small proportion of humanity's ills and imperfections are directly or indirectly caused by an unwholesome, stimulating diet. When people learn to live on pure, wholesome food, avoiding stimulants, condiments, tobacco, tea and coffee, patent flour, pork meats and concentrated sweets, then and not until then will health of body and peace of mind be possible.

PURE AIR AND PURE WATER

Are as essential to perfect health as proper food. An abundance of pure air is an indispensible requisite to physical strength and mental vigor, it is what vivifies the blood and sends it rushing through the body and brain, charged with the positive force of life. If the air is impure or has been robbed of its life-giving oxygen, it fails to charge the blood with dynamic power or free it from poisonous gases. Students attempt to study in a non-ventilated room, but find after a few minutes that the mind becomes dull, the powers of perception and memory sluggish and they are almost irresistibly overcome by sleep; the fact is, all the air in the room has been breathed over, the oxygen exhausted, and they are now being stupified with the carbonic acid gas, the nerves have lost their energy from want of oxygen, the blood is becoming thick and heavy because it is not vivified or oxygenized. The same effort in study put forth in a well-ventilated room would accomplish a great deal more and the study be a real pleasure instead of an

irksome task. The constitutions of millions of people are broken down directly or indirectly by working in unventilated rooms. In many of our large manufacturies and shops the ventilation is so poor that the blood can never be thoroughly oxygenized and *without complete oxygenation there can be no complete nourishment.* Indigestion, dyspepsia and nervous prostration are not infrequently caused by the blood only being partially oxygenized. During the winter season but very few houses, shops, schoolrooms or churches are properly ventilated; people seem to think that if it is cool enough that is all that is needed; they forget that *cold air may be just as impure as hot air.* In our extensive experience as a lecturer, we have found that usually when we have called for fresh air the janitor at once proceeded to turn off the heat and insisted that the room would soon cool down, whereas, what we wanted was more fire and the windows open. It is safe to say that one-third the pulpit oratory of the country is smothered by carbonic acid gas and falls ineffectual on the ears of a partially stupified congregation. The "Sunday headache," the regular stereotyped excuse for not attending church on Sunday morning, is not altogether an imaginary affliction instituted by the Selfish Propensities to appease the demands of Conscience, but is often the result of the additional Sunday morning nap in an unventilated bedroom where the oxygen has been completely exhausted during the night, so that the extra hour's rest is really an hour more in the stupifying, poisonous gas. Nor is the effects of breathing impure air limited to the physical organization; by its influence directly or indirectly upon the brain and nervous system, it has a marked influence upon character. There is a close relationship between impure air and impure thoughts, observation proves that foul air begets foul thoughts and deeds. The dispositions of children or even adults are often completely changed by sleeping or working in a close, ill-ventilated room. The child awakens in the morning

cross and peevish, Mamma has a headache and Father growls, all the result of having spent the night in unventilated rooms; whereas by stretching a piece of canvas over the window to prevent draft, and then let the window be well open above and below, they would have found sleep much more refreshing and its awakening the dawn of another happy day.

PURE WATER.

The importance of pure water is a subject that cannot be overestimated. Space forbids us giving even the briefest outline of the many ways in which the water becomes impregnated with diseased germs and poisonous matter from sewers, cesspools, marshes, barnyards, poisonous gases, etc., suffice it to say, that because of the rapidity with which water absorbes poison and because of the rapid multiplication of disease germs in water and the constant inflow of impurities from the surface of the ground, impure water is unquestionably the cause of more epidemics and the chariot on which more diseased germs make their way into the system than any other. Too much care cannot be exercised in procuring pure water. Most city water must be filtered or distilled before it is fit for use, where this is impossible, boiling it will in most instances materially purify it; cistern water should always be boiled. Pure water, like pure air, should be taken in unrestricted doses, there are ninty-nine people who use too little water to every one who uses too much. While it is not well to drink much if any with the food, everyone should use an abundance of pure water two hours after meals and before retiring. Many organizations become diseased wholly from the want of water, the blood becomes thick and impure, the liver and kidneys inactive, and the whole system freighted with broken down cells and wasted tissues and inflammation and disease become inevitable. The blood can be washed and the whole system kept clean and pure by simply using abundance of pure water; so wait for two hours after a meal for the food to digest then *drink*, *drink*,

DRINK. Fully one-half of the beneficial results and wonderful cures from treatment at mineral springs are due to the QUANTITY of water used rather than the minerals they contain. The external use of water in abundance is almost as important as its internal use. The weekly or semi-weekly bath is absolutely necessary as a matter of cleanliness, and cleanliness is the next thing to Godliness. While the savage or semi-civilized man may "live a hundred years without a bath," the complex, nervous, intense organization of civilized man makes the frequent bath and personal cleanliness a pre-requisite to good health, an active mind and pure thoughts. The frequent bath removes the excretions of the body and thereby unloads the system of poisonous substances, increases capillary circulation, soothes and invigorates the nervous system and opens the way for the absorption of the life-giving oxygen. If the excretions of the skin are not removed they will be re-absorbed into the system and thus poison the blood and pollute the mind, so that cleanliness is a pre-requisite to perfect health and purity of thought. The custom of baptism had in its origin a double significance, a physical reality and a spiritual symbol of cleanliness.

IMPORTANCE OF EXERCISE.

Without food there is no nourishment, so without exercise there is no strength. Activity is the law of life, strength and growth; inertia of decay and death. He who would have a strong body and a strong mind must use them. "*Six days shalt thou* WORK," was written in the constitution of every human being, ages before it was thundered from the mountains. More constitutions are ruined and more minds are weak from lack of proper exercise and activity than from over-work. No man ever achieved great eminence by his own efforts, or rose to high intellectual distinction who did not do hard, physisical work in early life. This observation is perfectly rational, when we remember that the mind is dependent upon the brain and the brain upon the body, and if the

body is not exercised so that it may become strong and fibrous, it can not sustain the brain or supply the mind with nervous energy; not that a strong body insures a strong mind, but that a strong mind must have a strong body to sustain it. The modern system of education that seeks to make strong minds by stuffing them with text-books, ruins as many minds as it improves. True education consists in the harmonious exercise and development of all the powers of body and mind so that a strong physique, a cultured mind, and a lofty sentiment may unite in forming a symmetrical character.

SLEEP AND REST

Are nature's means of removing the broken down cells and worn out tissues resulting from muscular and nervous activity during the hours of exercise and replacing them with new material. If this work of removing the debris and rebuilding the ruined temple is not completed once in every twenty-four hours, the constitution must suffer in proportion to the deficiency. None can afford to deny themselves the sleep and rest their constitutions require. Some constitutions require much more than others; brain-workers require more sleep than those engaged in manual labor, since one can rest the muscles without sleep, while perfect rest to the mind can only be obtained by perfectly dreamless sleep. To obtain perfect sleep, one should avoid heavy, indigestible substances in the stomach, have the room well ventilated, with barely sufficient bed-clothing to keep warm, have the feet warm, the head cool, the body straight, the head but slightly elevated by a small pillow. One should dismiss immediately on retiring all intense thoughts, worrying, planning, business, books or subjects that are apt to be continuous in character, and by all means avoid the habit of reading or studying, forgetting all cares of the day, let quiet meditation on the beauties of nature or the mercies of God soothe the soul into tranquil repose.

TEMPERAMENTS.

Constitutional Differences Classified.

THE human organization is composed of three distinct classes of organs. There is a bone and muscular system, composed of some 208 bones, clothed with about 527 muscles, capable of some 14,000 distinct motions. There is a vital and nutritive system composed of the alimentary canal, liver, heart, lungs, gangalionic nerves, etc. A brain and nervous system composed of brain, cerebro-spinal and sympathetic nerves. While all of these several systems are found in each organization, they seldom, if ever, exist in the same degree of strength and development. The predominance of any one of these systems will give a peculiar form and texture to the body, shape and development to the brain, line and expression to the face, direction, tone and shade to every mental quality, so that when there is a predominance of one of these systems, it is said to temper the organization in that direction, hence the word "*temperament.*" Temperament, then, is a condition of body and mind resulting from the predominance of a certain class of organs and functions. The bone and muscular system gives motive power, therefore when it predominates we have what is called a Motive Temperament. The vital and nutritive system supplies vitality, therefore, when it predominates, we have what is called the Vital Temperament. The brain and nervous system gives sensation and mental power, therefore, when it predominates we have what is called the Mental Temperament. The predominance of any one of these systems or temperaments not only produces a certain build of body, form of brain and facial expression, but the predominance exerts a peculiar influence over every appetite, feeling, faculty and sentiment. As we observed, that quality effects and gives tone to each element of the mind, thereby modifying the size and character of every element, so each temperament gives

its peculiar shade to the several elements of the mind, and the character as a whole; that is to say, an element of mind of a given strength, will have a different manifestation under one temperament, to what it would under another. As there are three distinct temperaments, so each element of the mind has three distinct properties, *stability*, *activity*, *and warmth or impulse*. The property of *stability* is given by the Motive Temperament, so that when the Motive Temperament predominates all of the elements of the mind will possess this property in a predominance. The property of *warmth or feeling*, that becomes brilliancy in the intellect, is supplied by the Vital Temperament, so that where the Vital Temperament predominates all of the emotions will have the property of warmth and fervency. The property of *activity* is supplied by the Mental Temperament, so that when this temperament predominates, all of the mental powers will be characterized by intensity and activity. In this way, the whole cast of mind and character is *shaded* by the predominating temperament. In the study of character, it therefore becomes necessary to not only determine the inherent constitution, size of brain and Organic Quality, but we must also consider the predominating temperament and the proportionate strength of the others in their several influences upon the body, mind and character.

THE MOTIVE TEMPERAMENT.

ITS PHYSICAL AND MENTAL CHARACTERISTICS.

The Motive Temperament is characterized physically by a physique usually tall, spare and angular; the bones large and long; the joints heavy; muscles and ligaments strong, compact, fiberous and containing very little adipose tissue; head high above the ears, heavy back, prominent over the eyes and flat on the sides; features angular; large, prominent nose, usually Roman; upper lip long; mouth clear cut and usually cold; cheek bones high; jaws firm; teeth large; chin broad; hair and skin usually coarse, more often

dark than light; the whole combining to produce strength, stability and endurance. The walk, manner and gestures are all characterized by angularity, directness and firmness; the voice is usually heavy. This temperament is characterized mentally by force, energy, determination, will power, a practical intellect, a close observing eye, a putting-things-together head. The Motive Tem-

STRONG.

FIG. 3.—

WEAK.

FIG. 4.—

perament gives aggressiveness to energy, stability to feelings, iron to the will, firmness to the conviction, constancy to sentiment, application to thought, and reliability to character. Those in whom the Motive Temperament predominate are natural leaders rather than followers; they will rule rather than be ruled; are men for the field rather than the office, for business rather than books; they must work where they can get hold with both hands; they make strong friends and unrelenting enemies; they are the makers and builders of nations; they lead the armies, tunnel the mountains, do the hard work of the world, and supply the motive power that moves the world forward.

Where this temperament combines strongly with the Mental, there will be a strong tendency toward deep study, original investigation, independence of thought and freedom of expression; if accompanied by a strong moral nature, we have the natural born reformers, the makers of public sentiment, the founders of new schools of thought, political parties, religious denominations and temperance societies; as public speakers they make long heavy sentences, of an angular, rather than euphonious character. Where this temperament is combined with strong Vital and weak Mental, we have more of the animal than of man, a strong, well-nourished, fiberous body, well-rounded muscles, heavy, coarse physique and features, with small brain; this is the combination usually met with among savage and semi-civilized tribes. Where this temperament is combined with strong Mental and Vital, we have the most pronounced and influential characters, for the fervency of the Vital and the thought and activity of the Mental, will ever be driven forward by the energy of the Motive; this has usually been the combination in the world's great leaders.

Boys and girls of the Motive Temperament usually grow very rapidly, have large hands and feet, angular, unbalanced features, that often betray a harsh, uncouth or green, gawky expression; they early manifest pronounced traits of character, and if the base of the brain is heavy they will be wilful and selfish; they can not be driven; are not easily persuaded and are therefore difficult of control; however, if the principles of law and justice be instilled by birth or education into their natures they early become a law unto themselves and everybody else. They are often dull and even stupid as students, but if the inherent tendencies are good and the brain well developed, at about the age of 17 the mind will become more active, the lines of the face will assume more of harmony, the desire to deal with first principles will be manifest, and ambition will mount

upward. Children of this temperament by their individuality of mind, originality of thought, independence of method and freedom of soul, often build a character that is a happy surprise to parents, and in the race of life often become one of the world's great leaders; such was the career of the rail-splitter, who became the tallest post in our nation. As the predominance of this temperament gives strength, power and stability to both the physical organization and the mind, its deficiency produces the very opposite condition. Persons in whom the Motive Temperament is weak, not only lack the bone and muscle to give physical stature and strength, but all of their mental powers are lacking in the element of stability; the energies are spasmodic; the feelings impulsive and unstable; the morals are unreliable and the character changeable, because there is not sufficient native stability to withstand outside pressure, the character will therefore correspond to the environments; such persons may will to do right but the will is insufficient to bear heavy pressure; the mind may be brilliant, but it will lack application, stability and fixedness of opinion.

THE VITAL TEMPERAMENT.

ITS PHYSICAL AND MENTAL CHARACTERISTICS.

The Vital Temperament is characterized physically by roundness and plumpness rather than angularity; the bones are relatively light and short; the muscles full and plump producing a short, plump, round build and form; the chest is deep; the abdomen full or protruding, limbs plump and tapering; hands and feet short, plump and relatively small; head round; broad between and in front of the ears, lower back head and neck large and fleshy; crown of head usually low; front top head high; integuments about skull thick, soft and movable; face oval; cheeks plump; bones of the face slight; expression hopeful, happy, jubilant rather than decided or serious; the complexion usually florid, but sometimes dark from

causes hereafter explained—hair and skin fine and soft; the eyes usually light; the walk, gestures and actions all characterized by roundness, harmony and ease, rather than intensity or angularity. It is characterized mentally by self love, relish for food and drink, warmth of

STRONG.

FIG. 5.—

WEAK.

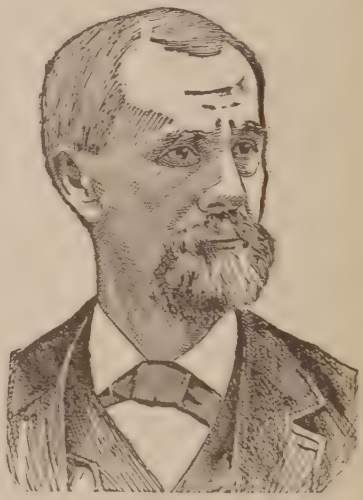


FIG. 6.—

feeling, vivacity of emotion, unfailing hope, jolly, good nature, brilliancy of intellect, more emotion than stability, more warmth than constancy, more fervency than conscience, more sagacity than energy, more ardor of love than fidelity. The Vital Temperament gives spasmodic action to the energies, warmth to the feelings, relish to the appetites, sagacity to acquisitiveness, policy to the ambitions, leniency to conscience, fervency to veneration, ardor to sentiment, buoyancy to hope, vividness to imagination, brilliancy to intellect, euphonism to language, vivacity to life and emotion to the soul.

Those in whom the Vital Temperament predominates are warm-hearted, genial, good-natured, companionable, and usually live largely in the appetites and

feelings. They are the financiers of the world; they control the money markets of the world; have natural aptitude for business, trade and for getting and keeping their full share of this world's goods. They excel as hotel keepers, bankers, brokers, in the stock exchange, as office men and politicians, and most any place where business, tact and versatility are required, but are not fitted for heavy manual labor. Where this temperament combines with a strong Motive there will be great strength combined with warmth and emotion; the direction these will take will be determined by the strength of the Mental Temperament and the moral developments, if these be strong, there will be great ability for extensive, complex business or literary attainments. If the Vital combines strongly with the Mental—a combination more often found in woman than man—we have great warmth of feeling and altitude of sentiment, with refinement, giving strong artistic taste and literary ability. Public speakers of this temperament are most entertaining, emotional and eloquent; they form beautiful, well-rounded, symmetrical sentences, that glow with warmth and fire the souls of their hearers. Boys and girls in whom the Vital Temperament predominate are usually well formed, bright, happy, mischievous, selfish, sanguine, loving; have strong appetites but are not very wilful; they can usually learn rapidly but prefer play to hard work or constant study. The elements of stability, persistency and application should early be instilled into their natures. They should be taught the way and the importance of controlling the appetites and passions, since the predominance of these in their natures are very apt to rule to ruin. They should understand that they have too much of self love, appetite and feeling. The same suggestions are equally applicable to the adults in whom this temperament predominates; their superabundance of vitality, by augmenting the appetites and passions, is apt to become their greatest enemy. While those in

whom the Vital Temperament is weak are correspondingly deficient in vitality and buoyancy; the appetites and feelings are all tame; the intellect is wanting in brilliancy, the sentiments in vivacity and the whole being is cold and unemotional.

DIGESTIVE POWER.

Digestion is the term applied to that process in the animal economy of converting food, drink, air, etc., into a living substance from which bone, muscle, brain, mind and sentiment are formed, hence it is as important as life itself. Digestive power depends primarily upon the strength and functional activity of the digestive organs and the gangalionic nerves, and secondarily upon the mental states during the hours of digestion. Our limited space necessitates our passing over this great subject by a mere mention of a few facts. The first process of digestion is the mastication and salivation of the food, this must be thorough and complete or the digestion will never be complete. Since the mastication of the food is entirely under the control of the will, it is the part of the digestive function that is most apt to be imperfectly performed. Most persons eat as though the process of chewing the food was for the sole purpose of reducing it to a mass that could be swallowed, forgetting that the first process of digestion is the salivation of the food in the mouth, and for the digestion to be complete the salivation must be thorough; even milk, mushes, etc., that require no mastication to prepare them for swallowing, if they are to be completely digested, must be eaten sufficiently slowly to allow them to become completely mixed with the saliva before entering the stomach. It is safe to assert that a very large per cent of the dyspepsia and indigestion found in modern life is the result of eating too fast, but partially chewing the food, washing it down and thereby preventing complete salivation. The half-masticated food irritates the stomach, ferments, and finally decomposes instead of becoming digested, and produces acidity

of the stomach; the acids thus produced, irritate the kidneys, nerves, etc., and thereby become the direct and indirect cause of diseases too numerous to mention. The rest of the process of digestion and assimilation is carried on by involuntary action, but because of the relation of the two nervous systems, heretofore explained, the mental states exert a powerful influence over this function; this is especially true where the gangalionic system is weak and the cerebral-nervous system is very strong and the Organic Quality high. A happy, mirthful, negative state of mind increases the flow of gastric juice, bile and pancreatic juice, thereby promoting digestion, while an active, aggressive, intense or worried state of mind, by retarding the flow of these several juices, prevents digestion. The unhappy and abnormal states of mind, such as the unnatural passions of anger, jealousy, weeping and forebodings, all have a direct and most weakening influence over the digestive function. These unhappy mental states, when long indulged in, may be and very often are the primary cause of dyspepsia, liver and kidney trouble. The functional activity and strength of the several digestive organs may differ very materially in a given organization; the stomach may be good and the liver poor; the liver and stomach may both be strong and the pancreas weak; in such cases certain articles of food may be perfectly digested and assimilated while others are not; for this reason, "What is one person's meat may be another's poison," so that it is never quite safe to recommend to an invalid an article of diet as being just the panacea for all his ills because it has proved so beneficial to some one else. Where the stomach is at fault, a diet composed mainly of the cereals and such vegetables as the potato, peas and beans, is usually best, while the highly acid fruits, coarse vegetables, such as cabbage, turnips and carrots, tough meats, concentrated sweets, spices and condiments of all kinds, are almost always detrimental and therefore to be avoided. Where the liver is inactive and

the stomach and pancreas strong, a diet composed mainly of acid fruits and cereals will usually prove most beneficial, while sweets, preserves, fats and greases should be most rigidly avoided.

The influence exerted over the mind by the digestive function differs very materially, varying according to the completeness of the function as a whole, and the strength of the several organs that take part in the several processes of digestion. When the function is well performed the system is well nourished, and from this well nourished body and brain we have the mental states of buoyancy, freshness, vivacity, hope, mirth, love, warmth, geniality and general good nature; while when this function is but poorly performed the whole system is but partially nourished, and from this impoverished body and brain, the mental states are usually characterized by irritability, indecision, gloomy forebodings, quick temper, peevishness, sensitiveness, melancholism and an impulsive, unstable, spasmodic action of all the feelings, faculties and sentiments. The peculiar mental characteristics accompanying a given case of dyspepsia will be determened largely by the disposition of the individual and the organ that is at fault. Where the stomach is the weak member, nervousness, irritability, sensitiveness and peevishness are usually observed. Where the stomach is comparitively sound and the liver inactive, sluggishness of mind, dullness of comprehension, gloomy forebodings, unwarranted apprehensions and a continued attack of the blues are more apt to maintain.

CIRCULATORY POWER.

The circulatory power depends primarily upon the nerve power of the organization, especially the functional activity of the ganglionic system, and secondarily, upon the strength and functional activity of the heart; it is also greatly influenced by the breathing power, since it is in the lungs that the blood is oxygenized, vivified and made alive. The lungs and heart co-operate

in the manufacture and circulation of this living substance—the blood. The heart is the center and regulator of the circulatory system, from this center arteries and veins pass to and from all parts of the body. Through this system, the blood that has been formed by the process of digestion and oxygenation is carried to all parts of the body to supply bone, muscle and brain with new cells and electric force and bring back the broken down cells and wasted tissues to where they may be cast off through the lungs, skin and excretory organs. The importance, therefore, of good circulation can not be overestimated. Its physical indications are a healthy color in the face; warm extremities; base of brain heavy; ears low down; the chin is usually broad and often round; the complexion sanguine or florid—the heart supplying the red to the complexion. The brain center of circulation is on the base of the brain directly inward from the back of the ears, its development therefore, can not be estimated in the living subject, but its strength may be estimated by the length of the life line. The length of the life line is found by drawing a line from the occiptal-spinalis (the protuberance on back of skull) to the outer angle of the eye, and then measuring down from this line to the opening of the ear; the average length of the life line is about one inch, but will vary from ¾ to 1½ inches, according to the natural length of the life and circulatory power. Its mental characteristics are relish of appetite, warmth of feeling, ardor of love, buoyancy of hope, fervency of sentiment, and clearness of thought. A poor circulation is indicated by opposite physical characteristics and will produce opposite mental conditions.

BREATHING POWER.

Whatever lives must breathe, whether it be plant, animal or man; without breath life becomes immediately extinct. "He breathed into him the breath of life and man became a living soul." When the breath is gone life goes out with it, the more we breath, other things being equal, the more life we have; to increase the breathing

power is to increase all the possibilities of life; many only half live, work, feel, think and enjoy because they only half breathe. Respiration is the process through which the blood becomes oxygenized and receives the electrifying, life-sustaining element from the air, so that to breathe is to take life into ourselves. Deep breathing, by supplying an abundance of oxygen, quickens the circulation of the blood, purifies its quality, increases its life-giving power and strengthens every function of the body; it will make us warm when cold and cool when too warm; it quickens all the mental forces, intensifies all the feelings and refreshes the entire body, brain and mind. Deep, copious breathing will enable one to ward off disease, to expel impurities from the system, to increase the nervous energy, to improve the digestion, strengthen every power and animate the entire nature. O. S. Fowler's declaration that, "Thousands die annually because they are too lazy to breathe," is as true as it is unfortunate. Many suffer continually from nervousness, dullness, heaviness, the blues and discouragement, or are the victims of unchaste thoughts and unnatural longings, because they only half breathe; by ventilating the room, sitting or standing erect, throwing the shoulders back and filling the chest at every inspiration, the whole order of their lives would soon be changed. If you would do heavy physical or mental labor, breathe long and deep. The natural length of life and power of endurance is determined largely by the breathing capacity; half the secret in public speaking is in learning how to use the lungs so as to keep them always full of pure air; the same is equally true of all other heavy efforts.

The power of respiration is determined by the strength of the nervous energy, the size of the chest and lungs, their expansive power and the condition of the skin. The chest measurement should be one-half the height and have an expansion of one-tenth the chest measurement, whoever is below this should cultivate. The skin must be

kept cleansed, if it is to perform its part of the breathing process. If the body be completely covered with an air tight substance, the person will die immediately from suffocation; those who allow the excretion of many days to remain on the body put double duty on other vital organs. The Esquimaux seldom if ever bathe and they nearly all die of consumption.

THE MENTAL TEMPERAMENT.

ITS PHYSICAL AND MENTAL CHARACTERISTICS.

The Mental Temperament depending upon the predominance of the brain and nervous system is characterized by a brain relatively large. The bones are

STRONG.

FIG. 7.—

WEAK.

FIG. 8.—

slight and sharp; muscles fine, fiberous and compact, producing a form, characterized more by sharpness and delicacy than plumpness, strength or angularity; the head is relatively large, the upper and front portion fully developed, while the base of the brain is usually light; the forehead high and pale; features fine and sharp;

chin pointed; the eye keen; hair and skin fine, thin and soft; countenance animated; expression vivid; voice high keyed and flexible, often sharp and irritating; the step and every motion quick, active and intense. The brain predominating in this temperament there is a strong tendency for all forces to flow to the brain; the ganglionic nerves and the vital organs are often exhausted or starved by the brain usurping all vitality and appropriating all power; the head becomes positive and hot, the body negative and cool, the extremities cold; too large a portion of the blood flows to the brain. The mental states exert a powerful influence over all the vital functions, so that they can only be partially performed when the large brain is active in study, work, worry or anxiety, hence persons of this temperament are prone to dyspepsia and nervousness. It is characterized mentally by intensity, sensitiveness, refinement, sentiment, poetic imagination, artistic finish, mental application, intellectual efficiency, in short a predominance of mind, feeling, soul and animation. Persons of this temperament usually have a natural tendency towards the good—but when bad become the most intense villains—they are overly intense in their feelings, strongly inclined to overdo; decidedly sensitive and easily wounded by a word; usually ambitious; refined in their sentiments; repelled by whatever is coarse and grovelling; poetic and imaginative; often given to castle building; thoughtful, studious and by nature inclined towards study, books and mental labor or light mechanical work, where more head work than hand work is required. This is substantially the mind-giving temperament.

As children they are those "the gods love, and die early;" they are precocious by nature; have large brains, bright minds, expressive eyes; are fond of study, very anxious to learn; are old for their years; teacher's pet and the parents' pride, but unfortunately the physique is usually weak and the large brain soon exhausts the oil of life. By our hothouse system of education,

thousands of these most promising ones are brought to a premature grave or a broken-down constitution that makes life scarcely worth the living. Physical culture is what they need first, last and all the time. The diet should be wholesome, nutritious and void of all *stimulants* and *condiments*. If a strong physique can be developed the mind will make itself felt later on. As the predominance of this temperament in an individual gives the natural tendency towards study, thought, imagination and sentiment; its deficiency produces exactly opposite characteristics, rendering the individual slow of action and dull of comprehension, low in ambition, commonplace in sentiment, deficient in mentality and far better calculated for physical labor than any place where strong mental application is required.

A WELL BALANCED TEMPERAMENT

Or harmonious organization is for all requirements of life by far the best, but does not necessarily give true greatness or power, since the three elements, or temperaments, may be well balanced in relative strength but all weak, in this case we have all-round weakness; by the predominance of any one we have partial strength or special genius; by possessing all of the temperaments strong, we have all-round strength, genius and superiority. True greatness reqires a strong development of all of the temperaments; the strong Motive to give length and strength to bone and muscle, erectness of carriage and power of motion; the strong Vitul to manufacture vitality,

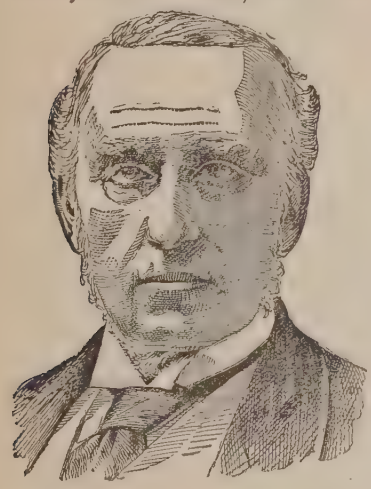


FIG. 9.—

supply nourishment and warmth; the strong Mental to give sensation, animation, feeling, intellect and sentiment. All the temperaments must be strong to supply in a *high degree* to each element of the mind the three properties of strength, warmth and intensity.

ACTIVITY AND INTENSITY.

The natural activity and intensity of people differ very materially, and is due to the combination of tempera-

STRONG.

FIG. 10.—

MODERATE.

FIG. 11.—

ments, being greatest where the Mental and Motive combine with high Organic Quality. Its physical indications are length, slenderness and angularity of which the greyhound and deer are good examples. The same law applies to man, those having a long, slender, round form, long hands, feet, features and brain will be found to be active, agile, quick in every motion, with a mind correspondingly quick, intense, lively. Persons in whom Activity is very marked, move quick, work fast, get angry quick, and unless Continuity is very strong are soon over it; their feelings are all intense; they think

quick, see the point at once, and decide in a moment upon the course to be pursued. Where Activity is low the movements are all slow; the natural rate of speed is like that of the ox team; the feelings respond only after long agitation; the mind seems dull because so slow of comprehension; if they are compelled to hurry the worry causes so many mistakes as to retard progress; they have to make haste slowly. The natural Activity of individuals and nations differs very materially, some, like the French, are quick, intense and spirited, others, like the Germans, are slow, plodding, comprehensive and constant.

EXCITABILITY AND EMOTIONALITY.

The natural excitability, like that of Activity, differs in different persons, and is also the result of a combination of temperaments, being greatest where the Mental and Vital combine with high Organic Quality. It is indicated by sharpness with roundness; sharp features; a full development of the Vital Temperament; fine, wavy or curly hair; a nervous, restless expression and a complexion that glows one moment and pales the next. Excitability gives spasmodic and feverish action to all the feelings, emotions and sentiments, brilliant flash to the intellect, and often enables the orator to be far more impressive and influential than his thought would warrant. Persons in whom Excitability is very strongly marked are very susceptible to impressions; the whole nature can be set in vibration in a moment; every feeling and sentiment is composed

FIG. 12.—

of the two elements of warmth and activity—hence are liable to explosion at any moment; the cry of "Fire," or the seeming appearance of danger, and the individual goes wild with excitement and often acts as irrational as an insane person, reason and cool judgment are for the time being dethroned, while panic and pandemonium reign; such persons are first to enthuse in politics, reform or religion; unfortunately they are usually first to fag out under heavy pressure, or backslide when the excitement is over. Where Excitability is deficient, the feelings lack responsiveness, the sentiments emotionality and the intellect brilliancy; persons so constituted are cool, calm, deliberate, self-possessed and calculating; if Activity is also deficient will be very slow and painfully inactive, need a cyclone to wake them up; but if Activity is good, they may be quick but cool, acting from judgment rather than impulse.

PART III.

BRAIN AND MIND.

THE MEMBRANES AND SKULL.

BEFORE entering upon the study of the brain and nervous system, for the purpose of reading character, the student should have some knowledge of the coverings of the brain, since they very materially effect the development of the head. The brain is covered by a very delicate transparent membrane, *pia mater*, that follows the folds of the convolutions and serves as a conveyance for the blood vessels; over the *pia mater* is another very delicate membrane (*tunica arachnoidea*); externally from this, adhering tenaciously to the inside of the skull is a tough, opaque membrane (*dura mater*), that lines the entire skull and secrets the bony material of the skull. Physiologists tell us, that if the entire skull were to be removed in such a way as to leave the *dura mater* unimpaired, the latter would begin at once to form new bone and would continue the process until a new skull had been formed. The skull, like all other por-

tions of the anatomy, is constantly being made over and will change in size, form and development in proportion as changes take place in the convolutions of the brain. So perfect is the correspondence, between the inner surface of the skull and the brain, that even the outlines of the small convolutions, their shape and peculiarity of development are distinctly marked on the inner surface

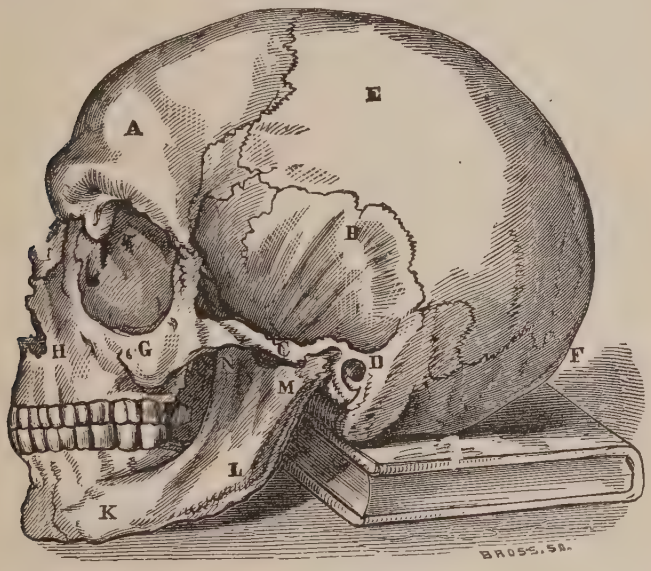


FIG. 13.—CUT OF SKULL.

of the skull. The skull is composed of eight bones knit together by a sort of dove-tailing forming a complete casement for the brain, each bone is composed of an inner and an outer plate; the outer plate is the heavier and does not always and in all parts perfectly correspond to the inner plate, but the correspondence is sufficient to enable the experienced student to determine with surprising accuracy, the relative size and development of

* A, Frontal bone. B, Temporal bone. C, Zygoma. D, Mastoid process. E, Parietal bone. F, Occipital bone. G, Molar bone H, Superior maxillary bone. I, Nasal bone. K, Inferior maxillary bone. L, Angle of the jaw. M, Condyles. N, Concoid process.

the several convolutions of the brain. The greatest difference between the form of the brain and the exterior of the skull, is found over the eyes where the two plates often separate a considerable distance, also back of the ears and at the nape of the neck, where the heavy muscles are articulated to the base of the skull; this difference is especially marked in the Motive Temperament, but the skull is always thicker over the parts referred to. The average thickness of the skull is about one-eighth of an inch, but varies from one-sixteenth in extreme Mental Temperaments, where the mind is very active, to three-eighths in low organizations where the bony structure is very heavy. The skull is also much thinner over those parts of the brain constantly exercised than over dormant parts; this is especially true in mature minds where there has been persistent activity in a given direction for many years. The integuments of the skull also differ materially in thickness; in some the skin and muscles over and about the head are very light, thin and compact, while in others they are heavy, thick and fleshy; so that measurements of heads, may differ considerably where the brains are the same size; so that where the measurements of two heads are the same owing to the difference in the thickness of the scalp and skull, there may be a vast difference in the amount of brain, as the scalp and skull combined vary in thickness from one-eighth of an inch to five-eighth of an inch in extreme cases. While it is not a difficult matter for the experienced student to determine with practical accuracy the thickness of the scalp and skull, it is a very easy matter for the amateur to make a great mistake in his estimation of the amount of brain, or its development in a given direction.

THE NERVOUS SYSTEMS.

The brain and nervous system is the most wonderful structure ever examined by man. It is the most highly organized substance, the most complex matter, requiring but a single transformation to become a part of the

living ego; it is the connecting link between mind and matter—the chariot of the soul—the organ through which the immortal ego is connected with the material world, whereby every feeling, sentiment, desire and thought find expression in the physical and through which the physical world makes impressions upon the mental. It is not our purpose to give an elaborate or technical description of the brain and nerves, or present evidences in proof of the functions of their several parts, but rather to describe in simple language their general structure and such of their functions as will serve our purpose, referring the student who would go deeper to standard text-books of physiology.

In each organization there are two distinct nervous systems, the cerebro-spinal nervous system and the sympathetic or gangalionic system. The first consists of the cerebrum, cerebellum, medulla oblongata, spinal cord, thirty-one pairs of spinal nerves and nine pairs of cranial nerves. This system presides over the functions of locomotion, sensation and mentality. The second consists of large nervous ganglia, lying on each side of the spinal column, in the upper part of the abdominal cavity and a chain of nerves extending upward on each side of the spinal column, giving off branches to all of the vital organs. This system presides over the functions of nutrition, secretion and vegetable life. While these systems are quite distinct from each other, they are connected by filaments, so that they act and react upon each other, the functional activity of one materially effecting the conditions of the other. Nervous matter is arranged in two classes of organizations; one in which the nerve cells are arranged in rows, surrounded by a delicate membrane (*nuralema*) constituting what is usually referred to as a nerve or nerve fiber; in the other, the cells are arranged in clusters or bundles, constituting a nerve center or nervous ganglion. The ganglion by combustion or explosion of its cells generates force—the vital fluid—while the nerve fibers conduct force and sensation from

and to the ganglia. The nerve fibers of the two great systems extend to every tissue of the entire body. Small nerve ganglia, or clusters of cells, are distributed all along the trunk lines of the nerve fibers, so that nerve force is generated throughout the entire body. The two nervous systems may not inappropriately be compared to two city telegraph systems, the central office of one is the brain, the central office of the other is the large ganglia of the sympathetic system. These two centers are the batteries where the greater part of the electric fluids of life are generated; radiating from these two centers to every part of the system are nerve fibers, which correspond to the wires and are the conducting mediums through which sensation and volition pass to and from the central offices.

THE BRAIN.

The brain is by far the largest ganglion of the nervous system and fills the entire cavity of the skull. It is divided into three distinct parts, a large brain (*cerebrum*), a little brain (*cerebellum*), and the head of the spinal cord (*medulla oblongata*). The large brain (*cerebrum*) constitutes seven-eighths of the entire brain, and is what is usually understood when referring to the brain; it is divided into two hemispheres by a deep fissure that extends down about two-thirds of the depth of the brain. Each hemisphere is divided on the surface by fissures into four lobes, forming the frontal, temporal, middle and posterior lobes; each of these lobes have numerous subdivisions, so that the entire surface of the brain lies in folds or convolutions. While there is a general sameness in the number, arrangement and complexity of the convolutions; they differ in individ-

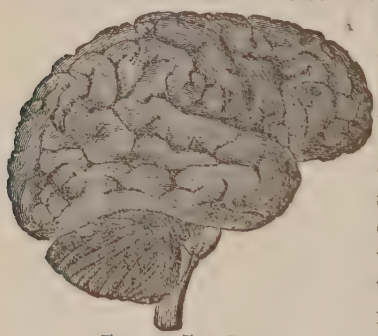


FIG. 14.—THE BRAIN.

uals according to the complexity and mentality of the nature. The bulk of the brain is composed of white nerve fibers that pass from the head of the spinal cord (*medulla oblongata*) to the convolutions on the surface. The surface of

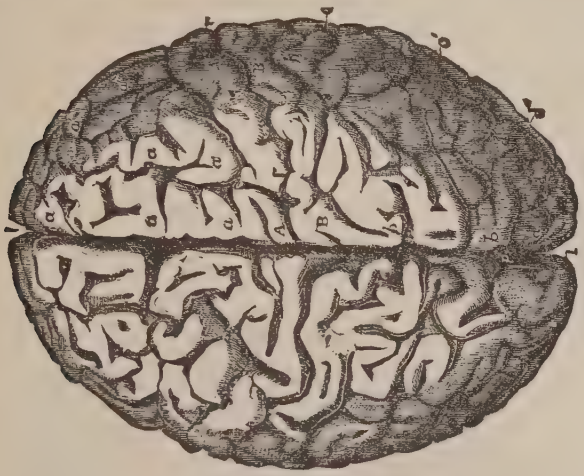


FIG. 15.—HEMISPHERES OF THE BRAIN.

the brain is composed of nerve ganglia, or clusters of nerve centers, abundantly supplied with blood that gives it a gray or ash colored appearance and constitutes what is

FIG. 16.—VERTICAL.

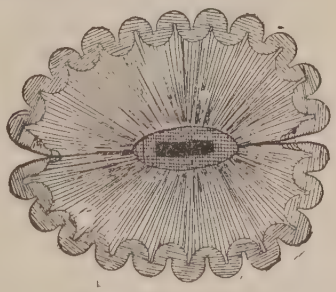


FIG. 17.—TRANSVERSE.

known as the gray matter of the brain. The gray matter covers the entire surface of the *cerebrum*, following all the folds and convolutions in their tortuous

course; its depth varies with individuals, ranging all the way from less than one-eighth to three-eighths of an inch. The disposition of the brain in folds or convolutions would seem to be for the purpose of giving the gray matter greater extent of surface. As we rise in the scale of intelligence in the lower animals and among races and individuals, the gray matter is found to increase in texture and quantity in proportion to the increased intelligence, so that to manifest mind is conceded to be the special function of the gray matter of the brain.

THE CEREBELLUM

Or little brain, is situated under the back portion of the *cerebrum*, it is quite different in structure, the surface be-

FIG. 18.—VERTICAL SECTION OF THE BRAIN.

ing without convolutions and having the gray matter internally disposed between bands of white fibers; (see figure 18) like the *cerebrum* it is divided into hemispheres and these into lobes and is connected by bands of white fibers with the *cerebrum* and the head of the spinal chord. The functions of the *cerebellum* are not fully understood, it is believed to supply the nervous energy for and have

the control of the nerves of motion; *it is the battery of the motor system*; it also presides over the sex function and passions.

THE MEDULLA OBLONGATA

Or head of the spinal chord is situated in the base of the brain and forms the center of the cerebro-spinal nervous system, (see 1 figure 18) from this center the nerve fibers pass upward, forward and backward to all parts of the brain. Extending downward from the *medulla oblongata* is the spinal cord, which is composed of two anterior and two posterior columns. From the spinal cord there is given off thirty-one pairs of nerves, the two anterior columns giving off nerves of motion and the two posterior columns nerves of sensation; there are also nine pairs of cranial nerves that arise directly from the brain, and pass to the eyes, nose, ears, tongue, face and scalp. By this complete ramification of the nervous system, every part of the body is directly connected with the brain.

THE SYMPATHETIC SYSTEM

Has for its center two large semi-lunar ganglia, one lying on each side of the spinal column in the upper part of the abdominal cavity, from which a chain extends upward on each side of the spinal column into the brain; this chain consists of a cord which swells into ganglia evere few inches; from these ganglia, nerves are given off and distributed to the heart, lungs, stomach, liver, kidneys and the muscular coats of the arteries; these radiating nerves control the action of the abdominal organs and preside over the involuntary functions of digestion, circulation, respiration, nutrition and vegetable life. The action of the sympathetic system is not under the control of the will, like the other nervous system, but performs its several nervous functions independent of any desire or effort on our part; there is, however, a sufficient relation between the two systems, so that any unnatural excitement or abnormal condition of either, will sooner or later materially effect the other.

Since the sympathetic system presides over the vital functions, it follows that upon its strength and functional activity depends the functional power of the vital organs and the consequent health and strength of the individual. Where the sympathetic system is very strong, all of the functions in the animal economy will be well performed, the organization will be well nourished and will be characterized by roundness, plumpness, sanguine complexion and the general expression of health and vitality. If it greatly predominate, or is proportionately much stronger than the brain system, health and animal vigor will correspondingly predominate over mentality, thought and sentiment. Where the sympathetic system is weak, the functional activity of the vital organs will be correspondingly weak, the organization will be but poorly nourished, and characterized by thinness, physical weakness and deficiency of animal vigor. If the brain and nervous system be very strong, it will usurp all nerve power in the support of an active mind, intense feelings and lively imagination and thereby rob the sympathetic system and constantly reduce the vital power to a minimum. The secret of perfect health, longevity and the power to work, lies in establishing and maintaining a perfectly balanced condition between these two great nervous systems. Excessive brain action upon the part of brain workers increases the cerebral system so that it usurps all vitality and makes them physical wrecks; the over-exertion of the physical nature among manual laborers, develops the sympathetic system, to where it robs the brain and leaves them deficient in mind power. A diversity of labor for all would establish a balanced condition; give vital power to the one and mind power to the other, through which would come health, wealth and happiness to the race.

THE BRAIN A CONGERIES OF ORGANS.

As previously observed, each of the vital organs and muscles has its nerve centers in the brain that preside

over and take cognizance of its condition; in like manner, each of the five senses, and all of the instincts, propensities, faculties and sentiments have their special nerves and nerve centers; the combination of these several centers and their conducting nerves constitute the brain; so that the brain is a congeries of organs, each of which presides over a special element of mind or vital function. That each faculty, feeling and function has its special nerve and nerve center in the brain, and that each brain center has its specific function to perform in the manifestation of mind, is no longer a question in the mind of the well-informed. The nerve centers that think and remember are as distinct from the centers that love and feel as the optic nerve is distinct from the auditory.

THE DUALITY OF ORGANS.

Throughout the entire organization most all of the important functions are carried on by two organs, seemingly a wise provision of nature against the total destruction of a function in case of injury to one of its organs. Thus the function of seeing is performed by two eyes; but in the case of the destruction of one, the other still performs the function; the same is true of all brain centers. All nerves centering in the brain are double. The two hemispheres of the brain, like the two eyes, perform identically the same function, each being a congeries of organs that are the duplicate of the other; in case of disease or injury to any part or organ in one hemisphere, the function of the injured organ is carried on by its mate in the other hemisphere. As persons with but one eye often have most excellent sight, so where one side of the brain has been injured or diseased, the mind may seem perfectly sound; this has led some to question the relation of mind to brain, but there is not a case in history where there was disease or injury in the same location on both sides of the brain, without derangement of the elements of mind manifested through that portion, and disturbance or paraly-

sis of that portion of the physical organization over which the effected part presided.

SIZE A MEASURE OF POWER.

As is the inherent nature, mentality and constitution, together with the physical and mental education, so will be the *size, complexity and form of the brain.* The law of size as a measure of power is universal wherever things of like quality, density and texture are compared; it is equally as applicable to nerve and brain as to timber, so that where the temperament, quality and complexity of the brain are the same, the *size becomes the measure of its power*, and as is its power so will be the *amount* of mind manifested. As people differ by nature in the relative strength of the several elements of the mind, and as each element of the mind is manifested through a given nerve center called its organ, it follows that one portion of the brain may be large and another small, corresponding to the strength of the mental power, thereby giving endless variety to the forms of heads, corresponding to the endless variety of dispositions; as there are no two persons having all of the elements of mind in the same degrees of strength, so there are no two heads that are exactly alike. The size of the brain as a whole and the size of a given part, other things being equal, determines the strength of the mentality as a whole and in any given part. In considering this question of size, it must be remembered that quality is as much a factor of strength as size, we must also bear in mind, that each of the three temperaments adds its special property of *strength*, *warmth* or *activity* to each element of the mind in proportion to its strength; also that the existing states of health, digestive, circulatory and respiratory powers, all exert an influence over the mind, modifying indefinitely the law of size or quantity. Because of these modifying influences, men with very large brains are often dull and stupid, while some having brains below the average size, having fine Organic Quality, a strong

combination of the temperaments and excellent health, are often brilliant, intellectual and even talented. Again, since different parts of the brain form the specific organs through which special elements are manifested, a brain that is only average in size, when considered as a whole, may be very large and strong in a given direction and small and weak in another, giving *special genius* in a certain direction, but deficiency in others. This partial genius is common, few men are great in all directions; here, more than anywhere else, has the law of size been misunderstood, by those unacquainted with the relation of the several parts of the mind to specific centers in the brain. Men become noted in their specialty, the world honors them for their genius, but knows nothing of their weak qualities, hence they expect to find the brain massive, but on examination are surprised to find that in horizontal circumference, or in actual weight, it is but little above the average; closer examination would show, that those portions of the brain through which those elements of the mind were manifested that gave the man his special genius were developed in proportion to the genius manifest, while other portions of the brain were comparitively small, so that the entire mass, considered as a whole, was not large. This partial genius in moderate sized heads, instead of contradicting, most fully verifies, the claim that, *other things being equal, size is a measure of power.* History proves that all men who have been truly great in tireless energy, power of feeling, height of sentiment, breadth of intellect, depth of logic, originality of mind and grandeur of soul, have had not only a strong combination of temperaments, a fine Organic Quality, but a brain *much above the average size.* A single glance over an assemblage of clergymen, teachers, lawyers, physicians or legislators and another over an audience of manual laborers will give the most casual observer indisputable evidence that brain development corresponds with mentality. The brain varies in weight all the

way from as low as 25 and 30 ounces—among the idiotic and simple-minded—to as high as 65 ounces; the average weight is 50 ounces for men and 45 ounces for women; the average weight of man is 148 pounds, that of woman 122, so that the brain of woman is heavier in proportion to her weight than that of man. The weight of the brain should equal one-forty-seventh of the weight of the body.

HOW BRAIN DEVELOPMENTS ARE ESTIMATED.

Adult heads range in horizontal circumference all the way from 19 to 25 inches, 21¾ inches being average for men and 21¼ for women. The size of the brain should correspond with the size of the body. In the well-balanced organization, the chest measurement equals ½ the height, and horizontal circumference of the head eleven-seventeenths of the chest measurement. In the above consideration of the influence of size, the normal, healthy brain has alone been considered, where the brain is diseased or partially paralyzed, the law of size would have no application. In determining the size of the brain in a

FIG. 19.

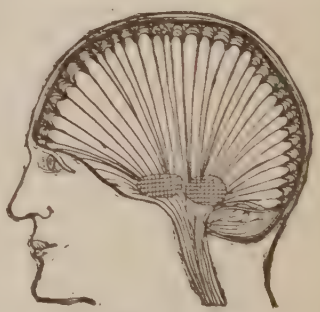


FIG. 20.

given direction, we estimate the distance from the head of the spinal chord (*medulla oblongata*) to the surface. If an imaginary line be passed through from the opening of one ear to that of the other, another from between the eyes to the protuberance on the back of the head, where these two lines cross is the center of the *medulla oblongata*,

from which all distances and developments are reckoned. Size in any given direction is determined by the length of nerve fiber or distance from this center. From this it must not be understood, as some have taught, that length of fiber gives the strength to the brain, but that the greater the distance from center the greater the circumference and therefore room for gray matter in a given direction. It should always be borne in mind that *it is the amount of gray matter in a given organ, and in the brain as a whole, rather than the length of the white fiber, that gives dynamic power to an organ and the brain.* Where the brain is harmoniously developed, so as to produce a perfectly shaped head, the width (caliper measurement

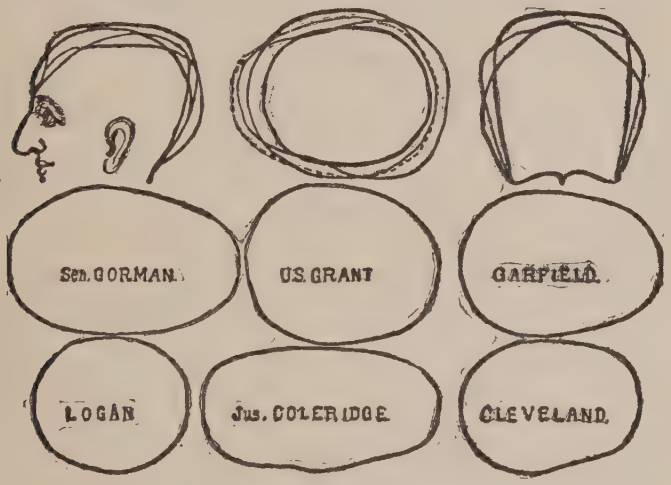


FIG. 21.—OUTLINES OF HEADS.

above the ears) is 27¼ per cent of the horizontal circumference, length 34 per cent; distance from opening of ear to center between the eyes 23½ per cent; to center back head 20 per cent; center directly upward from the ears 26½ per cent; tape measurement from opening of one ear over top head to that of the other, and from the lower line of the forehead to the protuberance

on the back of the skull 63¼ per cent; measurement from ear to ear over lower part of forehead 56 per cent; from ear to ear over upper front and over upper back head at an angle of 45 degrees is 60 per cent; from ear to ear over back head is 44 per cent. Accordingly as the several lobes of the brain vary in degrees of development will we have shape and variety to forms of heads. The preceding cuts convey a partial idea of some of the more marked differences in forms.

These outlines of the heads of six of our distinguished men, as taken by a Washington hatter, show a marked difference in the general form and relative size of the different parts of the head, at the line where the hat rests. While they do not—because of the reduction—give us the exact shape of the original, they serve to indicate the general differences. The most casual observer can not help but observe the great difference in the relative development of the side head of Grant as compared with that of Coleridge, or the front head of Logan when compared with that of Senator Gorman. From the above it will be understood that size of a given part of the brain or an organ, is not to be estimated by the elevation or depression of the skull directly over the organ, as many erroneously suppose. While these elevations or depressions are always more or less apparent, they indicate rather the relative development of the convolutions, while the distance from the medulla oblongata indicates the absolute size in a given direction. The absolute strength of any element of the mind is to be estimated not alone by the size of its organ, but by the depth and texture of the gray matter, the combination of the temperaments, the natural activity and the existing states of health.

RELATION OF MIND TO BRAIN AND EXPRESSION.

Each element of the mind has its special center or organ in the brain and localized pole in the face where it finds expression; as the brain is the organ of the mind,

so the face gives its outward expression. The brain is the machinery within, the face is the dial plate without, that tells of what is going on within. The brain is the workshop and the face is the register of the soul. The brain development indicates the strength of mind in a given direction, the facial expression indicates its activity. Transient moods or manifestations of feelings, faculties or sentiments produce transient expressions in the face, but when often repeated, they leave lines in the face, so that when the features are at rest, it is easy to discern what powers have been most active; thus while the brain indicates the natural strength of any element of mind, *the expression and lines of the face indicate the activity of any element of mind and the direction in which it has been exercised.* Two persons having the element of energy in the same degree of strength, the brain measurement might be the same, but if one uses his energies in selfish brawling, quarrelling and physical exertion, the other in intellectual attainment or moral activity, the facial expression of the two would be substancially different. Again, a person may have two elements of the mind in equal degrees of strength, having like brain developments, but one of the elements being passive, the other active, the passive member may be entirely absent in the facial expression, while the active member is most pronounced. From this it will be seen that the seeming contradiction between brain development and facial expression is due to the fact that brain development represents the actual strength of an element, while the facial expression indicates its activity, so that brain development indicates natural strength of all the powers; facial expressions, their existing states of activity. By studying the brain without the face, we may know the natural *strength*, but are unable to determine the activity of a power; by studying the face without the brain, we may know only the *active* powers and be utterly unable to determine the strength or possibilities of the passive ones; by studying the two together,

we may know both *strength* and *activity*, disposition and character. Throughout the succeeding pages, it shall be our purpose to study the two combined.

THE LAW OF GROWTH.

Throughout the entire organization the law of growth is one and the same. Activity and use develop and make strong, inertia and abuse weaken and destroy. So long as mind is linked with matter, and life is expressed through physical organs, it is limited in its powers of expression by the strength of its organs. If the lungs are small the function of respiration is necessarily limited and correspondingly poorly performed, but by the constant expansion of the lungs they may be enlarged and the function of respiration greatly improved. The same law of growth applies to the brain with equal force. If the brain as a whole, or in any part, is small, the mind as a whole or in part, will be correspondingly weak; but by the persistent use of the mind as a whole, or of any part, the brain will become larger and the mind correspondingly stronger. Thus all functions of the body and elements of the mind may by persistent use be made much stronger or by their being allowed to remain dormant, will become absolutely weaker. By the exercise of elements that are weak and allowing those that are too strong to remain dormant, the whole cast of the mind and disposition may be completely changed; tame energies may become forcible and active; cold social feelings may be fanned into a flame of love; moderate selfish sentiments may be fired with ambition; the intellectual powers quickened with memory and perception; the reasoning faculties trained to think, and the moral sentiments may be so thrilled with the feeling of kindness and justice as to make them the ruling elements of the mind. The elements of the mind are so susceptible to early training, that by proper and persistent effort, the disposition may be moulded after almost any pattern.

PRIMARY ELEMENTS ALL GOOD.

All of the primary elements of mind—the propensities, feelings and sentiments—have a normal and legitimate sphere of activity in a well-directed life. There are no "bad propensities" in a normal state of the mind. It is the *abuse* of a power that leads to wrong-doing; it is just as legitimate and proper to exercise energy, discretion and frugality in honestly securing the necessities and comforts of life as it is to do acts of charity or venerate God, each being but the natural expression of God-given faculties intended to be used, but not abused. The moral and religious sentiments are as susceptible to abuse as the propensities; their abuse is not so often noticed, because it does not so materially effect others; the propensities, however, are more often abused because there are a much greater number of people in whom they predominate, and *all persons are prone to pervert and abuse the powers that are strongest in their natures*, whether propensity, faculty or sentiment. A symmetrical character requires the harmonious exercise of all the elements of the mind.

GROUPS OF ELEMENTS, HOW FORMED.

Throughout the entire organization, organs and functions that are to work together are associated together and so located as to most easily and most effectually perform their functions; thus the heart and lungs that must work in perfect unison are associated together and placed near the upper part of the body in order that the brain, the dome of thought, that uses perhaps one-fifth of all the blood, shall be abundantly supplied. In like manner, elements of mind having similar and united functions to perform are associated together in the brain and so arranged in their relation as to most easily and effectually perform their functions. If we study the anatomy and nature of animal life, we find that there is a perfect correspondence between brain development and instincts manifested; from the simple nervous gangalion, with the one power of sensation, up through all the increasing

combinations of senses, instincts, propensities, faculties and sentiments to the complex mentality of man, there is a perfect correspondance between brain development and mental complexity. In the lowest order of animals having a brain, the brain consists of a single lobe, as it were, at the head of the spinal cord, and the life manifests but the five senses and the appetites and instincts of self preservation. As we rise in the scale of animals, these primary instincts are all retained; as new instincts are added to the nature, the brain becomes correspondingly complex, developing a lobe forward, in proportion to the powers of observation and memory, backward in proportion to the instincts of mating and desire of association, and upward in proportion to the powers of control. In those animals in which the middle lobe—which was the original first lobe of the brain—is very large, we find the nature decidedly carniverous and vicious; where the front lobe is well developed, as in the dog and chimpanzie, we have all the powers of observation and memory strong. As the brain is developed upward, and in proportion to its height, we find rudiments of the higher elements of mind such as kindness, sympathy, approbation, or love of approval and the rudiments of reason and judgment. In proportion as animals have the back lobe developed, we find them manifesting the mating instincts, desire for association or friendship and attachment to place. Some of the lower animals manifest certain instincts very strong, others weak, giving distinguishing peculiarities to the character of each; thus in the cat and dog, we see both the love of home or place and of friends, but if the family move the dog will give up his home and sever his attachment for it to go with the family, though he may often return to see the old place; the cat will whine and cry for the departed friends, but stick to the old place till starvation compels it to leave. In man's nature we find all of the instincts, appetites and propensities that in their combination produce the peculiarities of all of the lower animals, to-

gether with the additional powers of reason, imagination, conscience, self-respect, reverence and sentiment, with corresponding brain developments. In the brain of man, we have the lobes common to the animal, through which man's animal nature is manifested, with additional developments upward, forward and backward, through which the additional characteristics of man are manifested. In addition to the five senses of feeling, tasting, smelling, hearing and seeing, through which the conditions of the external world are conveyed to the mind, the psychic nature of man is divided into seven classes of elements, each of which is composed of elements that naturally co-operate together and are similar in function.

FIRST—THE SEVEN SELFISH PROPENSITIES.

Of Vitativeness, Courage, Executiveness, Appetite, Bibacity and Secretiveness, that give love of life, energy and self-preservation and form the basis of the business and commercial world.

SECOND—THE FIVE SOCIAL FEELINGS.

Of Amativeness, Conjugality, Parental Love, Friendship and Inhabitiveness, that give love of the companion, children, friends and home, and form the basis of man's family relations and society.

THIRD—THE FIVE SELFISH SENTIMENTS.

Of Caution, Approbation, Self Reliance, Firmness and Continuity, that give ambition, discretion, dignity, decision and stability to character, and form the basis of diplomacy, politics and government.

FOURTH—SEVEN SEMI-INTELLECTUAL SENTIMENTS.

Of Constructiveness, Ideality, Sublimity, Imitation, Mirthfulness, Agreeableness and Human Nature, that give imagination, love of the beautiful, the artistic and the mechanical, power of imitation, agreeableness of manner, appreciation of the ludicrous and intuition of character, and form the basis of mechanism, poetry, art and self-perfection.

FIFTH—THE TWELVE PERCEPTIVE FACULTIES.

Of Individuality, Form, Size, Weight, Color, Order, Calculation, Locality, Eventuality, Time, Tune and Language, that recognize the individuality, form, size, color, weight, order, number and relation of things, tones and duration of time, giving the ability to learn, memorize, and give expression to knowledge, thus forming the basis of learning, knowledge and expression.

SIXTH—THE TWO REASONING FACULTIES.

Of Causality and Comparison, that give the power to analyze, compare and classify facts gathered by the Perceptive Faculties, to theorize, think and evolve opinions from known facts, and from the basis of reason, logic, invention and philosophy.

SEVENTH—THE FIVE MORAL SENTIMENTS.

Of Conscience, Hope, Spirituality, Veneration and Kindness that give justice, integrity and moral conviction, sympathy and gentleness, faith in the unknown, expectancy of the future, reverence for God and things sacred, forming the basis of morality, the elements of Christianity, the Christ in humanity and the windows through which man looks into heaven and the soul communes with its God.

While the above classification is based upon the natural association of elements having similar functions to perform, it is by no means perfect, when considered from a purely technical standpoint. The order and arrangement of the intellectual and semi-intellectual faculties is rather one of convenience than technical classification. Some of these faculties co-operate so completely with all other elements of the mind and are so employed in every mental operation, that it would be difficult to say that they belonged to any distinct class, and since all elements of the mind co-operate in nearly every mental operation, the object of classification into groups is as much for convenience as for scientific distinction.

LOCATION OF GROUPS.

As previously observed, the several classes of elements are associated together in the brain and find expression through given parts of the face. The Selfish Propensities are manifested through the middle or primary lobe of the brain and find expression through the middle of the face, or third division, see cut. The Social Feel-

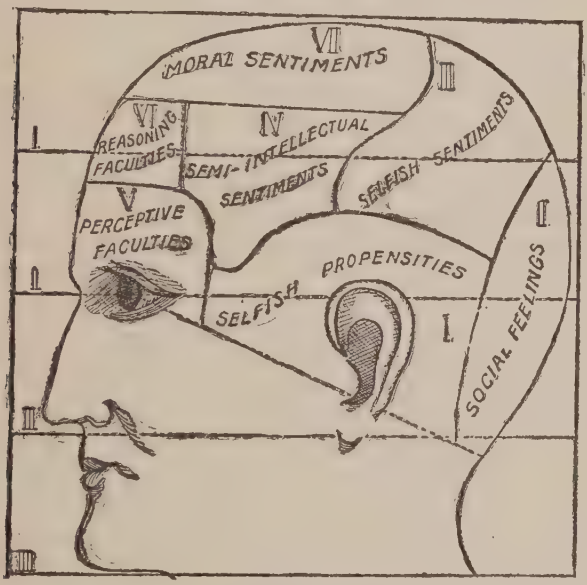


FIG. 22.—GROUPS OF ORGANS.

ings are manifested through the posterior lobe of the brain and find expression through the lower part of the face, or fourth division. The Selfish Sentiments are manifested through the upper back portion of the brain and find expression mainly in the upper lip, nose and angle of the jaw. The Semi-Intellectual Sentiments are manifested through the front and upper part of the side brain and find expression mostly about the eyes and forehead. The Perceptive Faculties are manifested through the lower and middle portion of the front

lobe of the brain and find expression mainly in that portion of the forehead that covers them. The Reasoning Faculties are manifested through the upper part of the front lobe of the brain and find expression mainly in the forehead. The Moral Sentiments are manifested through the upper coronal or top portion of the brain and find expression mainly in the upper part of the face, and give a refining touch to every expression and line of the face.

It may further be observed, that each of the elements of the mind has its special pole in the face, where its activity is most vividly expressed; from this it must not be understood that the expression is limited to this particular part, for as all elements combine in the production of mind, so all combine in the production of expressions; therefore, the activity of any mental element may give tone and shade to every expression, and its influence be seen in every feature and line of the face.

GROUPS OF ELEMENTS.

Considered In Their Relation to Mind, Character and Civilization.

EACH of the several groups of organs, or classes of elements, has its peculiar sphere of activity in human life; as has been previously observed the Selfish Propensities have for their object the preservation of life; the Social Feelings inspire the social relations; the Selfish Sentiments give ambition and enterprise; the Semi-Intellectuals have to do with mechanism and art; the Perceptive and Reasoning Faculties give the power to learn, know, think and reason; the Moral Sentiments give justice, kindness and faith in God. The *relative* strength of these several groups will determine the character of the mind, the strongest group will *rule*, and be modified in its manifestations by the relative strength of the other groups. If the Selfish Propensities are very strong relatively, selfishness will be manifest in every act of the individual, whether it be in the social, political or religious world; persons so constituted are naturally selfish; in the home, they are jealous if they do not get more

than their share of love; in business they always want the lion's share; in politics they are greedy of power; in the pew and in the pulpit they want the best place and the highest honors possible. The peculiar bent or direction, in which this selfishness will show itself most will depend upon the relative strength of the other groups, being strongest where it combines with strong groups; if the Social Feelings are weak and the ambitions strong, the individual will manifest but little selfishness or jealousy in a social way, but will be greedy of power and honor in the line of his ambitions; the same is true of all the other groups when they predominate, if the Moral Sentiments are relatively very strong, morality can be seen in every act, but will be especially marked in those directions in which there is a strong combination with other groups. From these ever-varying combinations we have endless variety of character. What is true of individuals is true of nations, the peculiarities of a nation are determined by the predominance of certain groups and the relative strength of others. The predominance of the Selfish Sentiments and the Semi-Intellectual Sentiments, as a rule in the French, has enabled France to lead the world in fashion, display and ideal fancy. The Selfish Sentiments combined with the Selfish Propensities in the English, has enabled England to lead in war and commerce. By the predominance of the Reasoning Faculties, Germany has led in the realm of thought. America, being a composite of all nations, gives expression to all the strong as well as all the weak national characteristics of all nations. What has just been observed, relative to the predominating group ruling in the character of the individual or nation, is also true of the predominating member in any given group. The strongest propensity, feeling or sentiment will give *direction* and *shade* to the manifestation of the propensities, feelings or sentiments. For instance, if the selfish group be strong, with the acquiring or hoarding propensity very strong,

the peculiar bent of the selfishness will be in the direction of *getting* and *holding*, while if Courage or Executiveness are the very strong members, the bent will be characterized by *energy*, *force*, *driving power* and the tendency to overdo. The same thought may further be illustrated by the Moral Sentiments; where the Moral group is strong, with Conscience very strong, the peculiar bent of the morality will be in the direction of *justice*, while reverence and sympathy will be but secondary in their influence over the character, while if Kindness is the predominating sentiment, the morality will be especially characterized by *sympathy*, *tenderness*, *charity* and *forgiveness*. In the study of character, the student, after having determined the organic quality, health and temperament, should ascertain the predominating group and the predominating element in the group, as this will be the controlling element in the mind and the key to the character.

UNFOLDMENT OF MIND.

The Cycle of the Man and the Race.

The human mind unfolds after a natural order. The first propensity in order in the child's nature is Vitativeness or the love of life, then comes Appetite and the other propensities which are quickly followed by the Social Feelings and the powers of observation and memory, while the Reasoning Faculties and Moral Sentiments do not appear until later in life. From the natural order of unfoldment, the child's nature is governed largely by propensity, feeling and impulse, its intellect consists mainly of observation and memory; as the mind matures there is the inclination and ability to think, reason and formulate opinions, to express sympathy, moral convictions and sentiments; if the life completes its natural cycle, as it approaches old age it observes and feels less, thinks and believes more. The love of life and the propensities that were first, strongest and the controlling elements of youth are the first to begin to die; the ardor of love pales into a kindly regard, ambition loses her

tireless energy, while reverence, spirituality and kindness become the controlling powers. *Second childhood is the decay of animality and the bloom of spirituality.* Thus the normal and proper life buds in earth in the flesh, in the animal nature, passes through a rapid evolution and unfoldment to bloom in heaven, in the manifestations of reverence, hope, spirituality, sympathy and love. Each of the several powers, during the process of unfoldment, is called into activity by its natural object exciting it; when once touched by the hand of nature they took up the strain and entered at once into the music of life, each adding its part and modifying influence to swell the chorus of life and give it diversity of song. The human mind from its birth in the Garden of Eden, up through the ages to the present day, and on into the distant future to where all that is of earth fades away and spirituality reigns supreme, is but a larger cycle in which ages of time and millions of individuals figure in the unfoldment of mind, and the development of man's nature from the physical and material to the etherial and spiritual. The human race from its birth has been constantly undergoing a change from the simple to the complex, from the homogeneous to the heterogeneous, from selfishness to kindness, from superstition to reason, from vice to virtue, from animality to Christianity. By the evolution from below and the affinity of God from above—*by necessity and desire*—man is ever being lifted and drawn upward. In primitive savagery, the Selfish Propensities were the controlling elements; to secure the necessities of life and self preservation were the basis of action in individuals and tribes; martial law reigned supreme; the most powerful animal won the admiration of the greatest number and by the support of his constituents became the ruler of his tribe; physical power, courage, ability to withstand pain and cruelty were the tests of greatness. The early history of man is a history of war and bloodshed. As civil law is daily adjusting the differences among men in civil life, so hand-to-

hand contests, "an eye for an eye and a tooth for a tooth," were ever adjusting the differences among men, when the Selfish Propensities ruled; woman being inferior physically was reduced to a slave, and is yet among savage and semi-civilized tribes. Human slavery is a relic of primitive savagery that is rapidly being eliminated by the power of the religion of Jesus Christ; as the light of His gospel spreads around the world, the darkness of slavery must vanish.

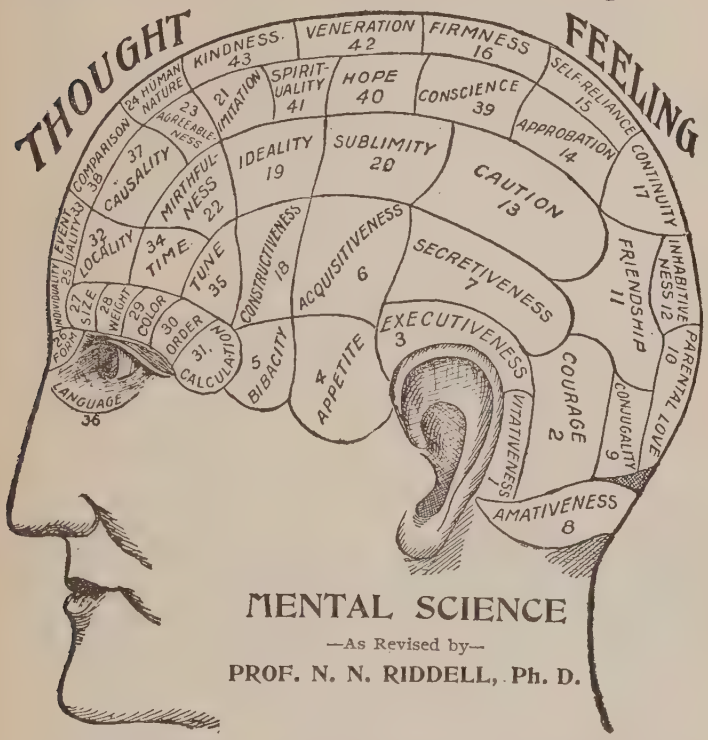
The social relations of the primitive man were based upon propensity and feeling, rather than intelligence and sentiment. The Social Feelings found little expression above the plane of the animal, the instincts to beget and protect the young were the principal incentives to action and social associations. Woman's complete subjection to the will and cruelty of man, during the age of propensity forms one of the darkest pages of history. In the primitive family the woman bore the burdens, the man the glories; she was slave, he was master; it was not until the higher sentiments were partially awakened, that the dawn of chivalry appeared to relieve her from cruel bondage, and only under the liberating power of Christianity has the dream of equality been made possible. While the rawhide thongs and iron shackles have long since fallen, the darkness of those ages yet casts a shadow across our civilization, giving shade to the judgment and prejudice to the reason of civilized man. As the dawn of chivalry converted the iron ear-rings, with which woman was lashed to the whipping post, into ornamented bands of gold, set with diamonds, so the dawn of a higher intelligence, warmed by a Saviour's love, will finally liberate the mind of man and elevate the standard of woman to the plane of equality and place the diamond of purity in every life; then man and woman shall move side by side, up the steeps of civilization, harmoniously keeping step to the music of heaven. The necessities of life and their provision, the protection from the cold of winter and the heat of summer, devel-

oped in man the powers of observation, memory and mechanical skill. *In the march of civilization the wants of one generation become the necessities of the next.* As the mind was expanded through observation and memory, gradually reason and judgment were quickened into activity; by reflection, there came the discovery and the application of first principles, and soon the gray dawn of civilization appeared on the horizon of human intelligence. The grace and beauty of natural forms, the tints and shades of the setting sun, the poetry of the mountain side and the chatter of her babbling brooks struck a responsive chord in the human soul and the mind revibrated in the construction of classic imagry, the rhyme of poetry and the melody of song, thus the Semi-Intellectual Faculties were quickened and the study of the fine arts begun. By the admiration and study of the beautiful in God's handiwork, gradually a higher and higher conception of the possibilities, capabilities and perfections in human life was formed; ambition mounted upward and the Selfish Sentiments became a ladder on which to mount "from the weary earth to the vaulted skies." The law of justice as thundered from the mountain side, was found to be written on every tablet of stone, on the bosom of old ocean, in the blue dome of heaven, in the petal of the rose, as well as in the nature of man; that throughout the realm of nature every cause had its effect; that every broken law had its *inevitable* penalty; that justice reigned throughout the universe and man was subject to its unalterable laws; thus Conscience was quickened by the hand of justice, and the reign of moral law began. The rumble of the earthquake, the star-spangled arched dome of heaven, the roar of the cataract, the moaning of the winds, the darkness of the threatening storm, the roll of thunder and the flashes from the Storm King of heaven made their impress upon the infant mind, the untrained sentiments, and the sensitive caution giving birth to superstition, mythology and creative imagry. In due course of time, sentiments

that had been fed on creative fancy were quickened by that higher attribute of the Divine nature, *love*, and the soul revibrated to the music of heaven. Christianity, headed by an ideal pattern—the perfected man, the God on earth and man as he is to be—began the march from paganism to Christism, from superstition to knowledge, from war and bloodshed to arbitration and peace, from the force of arms to the force of reason, from the power of will to the power of kindness, from the law of justice to the law of love; thus, the Moral Sentiments, the crowning elements of man's nature, found expression in the lives of men and figured in the character of nations. Throughout the cycle of the race, as in the cycle of the individual, each element of mind has been quickned, or called into activity by its natural object in its environments. As each new instinct, propensity, faculty or sentiment, entered into the child's life and served to modify its character, so each new power called forth and developed in the race, has added its influence, modifying and giving shade and tone to the character of the race; by these modifying influences and gradual unfoldment, the character of the race has constantly changed, giving the varied march to civilization in its tortuous course onward and upward forever.

PART IV.

Names and Location of Organs.



MENTAL SCIENCE

—As Revised by—

PROF. N. N. RIDDELL, Ph. D.

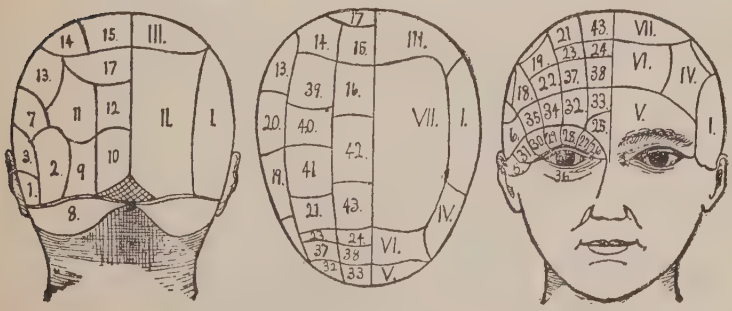


FIG. 23.—NAMES, NUMBERS AND LOCATIONS OF ORGANS.

DEFINITION OF THE ORGANS.

1. VITATIVENESS—Love of life, dread of death; longevity.
2. COURAGE—COMBATIVENESS; boldness; defiance; resistance.
3. EXECUTIVENESS—DESTRUCTIVENESS; energy; push; severity.
4. APPETITE—ALIMENTIVENESS; relish for food; hunger.
5. BIBACITY—Thirst; relish for liquids; love of water; bathing.
6. ACQUISITIVENESS—Desire to accumulate; save, hoard; frugal.
7. SECRETIVENESS—Reserve; discretion; policy; self-control.
8. AMATIVENESS—Love between the sexes; passion.
9. CONJUGALITY—The mating instinct; union for life.
10. PARENTAL LOVE—Attachment to offspring, pets, animals.
11. FRIENDSHIP—Adhesiveness; love of friends and society.
12. INHABITIVENESS—Love of home and country; patriotism.
13. CAUTION—Carefulness; prudence; apprehension.
14. APPROBATION—Ambition; pride; sensitiveness.
15. SELF RELIANCE—SELF-ESTEEM; self-respect; dignity.
16. FIRMNESS—Stability; decision; tenacity of will.
17. CONTINUITY—Constancy; application; stick-to-it-tiveness.
18. CONSTRUCTIVENESS—Power to construct; mechanical ingenuity.
19. IDEALITY—Taste; fancy; refinement; love of the beautiful.
20. SUBLIMITY—Love of grandeur; expansiveness.
21. IMITATION—Power to copy, pattern after; mimicry.
22. MIRTHFULNESS—Wit; humor; fun-loving; drollery.
23. AGREEABLENESS—Suavity; urbanity; pleasantness of manner.
24. HUMAN NATURE—Intuitive perception of character.
25. INDIVIDUALITY—Perception of the separateness of things
26. FORM—Perception and memory of forms, faces, shapes, etc.
27. SIZE—Perception of magnitude, size, measurements, etc.
28. WEIGHT—Perception of the law of gravity; balancing power.
29. COLOR—Perception of colors, hues, tints.
30. ORDER—System; love of method, arrangement.
31. CALCULATION—Perception of numbers and their relations.
32. LOCALITY—Perception and memory of places.
33. EVENTUALITY—Memory of events; power of recollection.
34. TIME—Cognizance of duration of time; memory of dates.
35. TUNE—Sense of harmony; tones; love of music.
36. LANGUAGE—Power of expression; memory of words.
37. CAUSALITY—Conception of causes; originality; reason.
38. COMPARISON—Power to compare, analyze, criticise.
39. CONSCIENCE—Integrity, love of right; sense of justice.
40. HOPE—Buoyancy, expectancy; confidence in the future.
41. SPIRITUALITY—Faith; credulity; spiritual intuition.
42. VENERATION—Reverance for Deity, relics, things sacred.
43. KINDNESS—BENEVOLENCE; sympathy; tenderness; charity.

THE SELFISH PROPENSITIES (7.)

CONSISTING of Vitativeness (1), Courage (2), Executiveness (3), Appetite (4), Bibacity (5), Acquisitiveness (6) and Secretiveness (7), are manifested through the middle lobe of the brain and find expression in the middle portion of the face. Their strength is indicated by width of head between and around the ears, width and prominence of the cheek bones, nose and jaw. The

STRONG.

FIG. 24.—

MODERATE.

FIG. 25.—

Selfish Propensities, as the name implies, are those instincts and forces in man's nature that provide sustenance and preserve life. Self preservation is the first law of nature, to look out for No. 1 is a pre-requisite of life. Placed in a world of the survival of the fittest, surrounded by constructive and destructive forces, in the midst of ever-changing environments, in the presence of ever-changing seasons and conditions, man would indeed be a pitiable creature were he not endowed with a set of propensities that enable him to subject forces to his will, to overcome obstacles, to subdue the earth and utiliz

the products thereof in the sustenance of life. These propensities give man the love of life, making any existence better than non-existence; the relish for food and drink, making the partaking of nourishment an absolute pleasure; the mine and thine feeling, so that hoarding and accumulating property, securing and protecting it from others, becomes an incentive to action; they also give that force, courage, energy, discression and reserve essential to the preservation of life, the provision of its necessities, the protection of its rights and its maintenances and perpetuity against all opposing forces and amidst its ever changing environments. Their function and activity are as important as life itself; their normal action is as legitimate and right as veneration to God. In man's present state of development and social condition, they are very apt to become perverted; their predominance and perverted state produce intemperance, animality, hatred, cruelty, sordidness, deception, malice, revenge, avarice, *selfishness*. Their predominance in the individual, even in their normal activity, produce a character in which selfishness, appetite, greed and energy rule, modified by the relative strength of the moral powers, the sense of approbation and the perfecting sentiments. Their predominance give that peculiar quality of selfishness that so unfortunately characterizes man's every sphere of activity; they taint love with jealousy, action with discression, ambition with self interest, conscience with bias, religion with creedism, benevolence with policy, judgment with prejudice and observation with a standpoint that centers in self. Their deficiency renders the individual lacking in self-interest, self-protection, love of life and its necessities; deficient in energy, courage, appetite, the hoarding instinct, mental reservation and self-love; making them the subjects of others, the prey of the selfish and the victim of the confidence man, or the wily designer. Their deficiency renders the affections too candid and trusting; the energies too tame to be effectual; the ambitions lacking

force to sustain them; the conscience wanting in courage of conviction; the religion tame in expression; the benevolence too sensitive and sympathetic; the intellect too liberal to discern minor differences, and the mind too generous for the practical, every-day affairs of life. Man could better do without any other group of elements, for without these the preservation of life, even in its lowest forms, is impossible. A knowledge of them and their effect upon character, their use and abuse, lies at the foundation of all reform, because all reforms have for their ultimatum the subjecting of these propensities to the control of the Moral Sentiments. We will next consider each of the Selfish Propensities separately and show their relation to life, mind and character.

VITATIVENESS (No. 1—Fig. 23.)

This propensity is manifested through that portion of the middle lobe of the brain lying directly back of the ears; the size of its organ is estimated by the width

STRONG.

FIG. 26.—

WEAK.

FIG. 27.—

of the head at this point. The strength of Vitativeness may also be estimated by the distance from the crown to the point of the chin, the length and prominence of the lower jaw and the length of the life line.

Vitativeness gives love and tenacity of life purely for the sake of living; a dread of death as annihilation; it is the primary propensity common to man and animal; its activity gives that first law of life—self-preservation. It differs in degrees of strength in animals and men, those animals having narrow heads are easily killed, while those having broad heads cling to life most tenaciously, die hard and will fight as long as life lasts; the same thing is true of men, some give up at the approach of disease and become reconciled to death and offer little or no mental resistance, such have this propensity weak; others resist disease with an iron will, fight to the death everything that threatens life, and by this mental resistance often recover from disease or injury that would have proven fatal in one endowed with less Vitativeness. The love of life, like each of the other primary elements of the mind, exerts a specific influence over every other element, entering into their every combination and by its relative strength modifies the character as a whole. It gives incentive to action, thereby quickening energy and courage; it incites Appetite for its sustenance, Acquisitiveness for its provision and Caution for its protection; it combines with the Social Feelings, that it may enjoy their impulses; with ambition as it mounts upward, giving greater altitudes to life; with the Semi-Intellectual Sentiments as they perfect and beautify the life; with the intellect, as it gathers the truths with which the life unfolds; with the Moral Sentiments as they feel the thrill of the higher life, and most of all with Veneration and Hope where it combines to give the dream of eternal life associated with God.

COURAGE—(No. 2—Fig 23.)

This propensity is manifested through the back portion of the middle lobe of the brain. The size of its organ is estimated by the width of the head about an inch and a half back from the top of the ears. Its facial development and expression is found in the width and

prominence of the cheek bones and prominence of the nose. Its strong manifestation gives a calm, cool, deliberate, fearless expression to the face. Courage is that

STRONG.

FIG. 28.—

MODERATE.

FIG. 29.—

propensity that gives energy, force, enterprise, bravery, fearlessness, mental momentum; it is one of the primary powers of action; it gives the inclination to work hands or head; to meet and overcome opposition; surmount difficulties; to resist encroachment; to defend personal rights, opinions, principles, home and convictions; to protect and defend life, self-interest, loved ones, home, country; to bravely meet resistance of opposing forces, cruel fate, discouraging circumstances and the trials of life; to fearlessly resent an insult, face an enemy, protect rights and privileges; to contend for principles, beliefs, doctrines, parties, isms or whatever is deemed right and proper. It gives the mental force and inclination to move, act, do, work, overcome, oppose, argue, defend, fight. Courage gives protection to life, power to action, strength to executiveness, resistance to caution, pluck to application, energy to ambition, bravery to conviction, defiance to the will, independence to the thought, argumentativeness to reason, fearlessness to expression, valor to sentiment and force to the char-

acter. Courage is as much a factor and essential an element in the carrying forward of a moral principle or issue, in the defense of truth and right, as in meeting and overcoming physical opposition or the protection of our physical being. The direction in which courage, force or energy will manifest itself in a given character depends largely upon the nature or relative strength of the other powers; where the Moral Sentiments and intellect are weak and the other propensities strong, it is apt to find expression in physical force and often leads to quarreling, brawling and pugilism. If the Moral Sentiments and intellect are strong, it will find expression in the projection of truth, the defense of rights and principles, or the promulgation of liberty and equality; if the Reasoning Faculties are especially strong, it will find expression in argument; if the Social Feelings, it may find its greatest expression in the protection of loved ones. Thus Courage combines with every element in the nature, manifesting itself most when combined with strong elements and showing its greatest deficiency when acting with the weaker ones. In one it gives energy, in another the tendency to defend property, in another loved ones, in another reputation, in another opinions, in another principles and justice, according to the peculiarities of the individual.

In the early history of man, Courage found expression mainly in physical force, defense and self-protection; it still serves this purpose, but with the rise of intelligence and morals, its sphere of activity is enlarged so that it finds expression in the promulgation, projection and defense of opinions, principles and convictions. Courage is as much a part and as essential an element in the reformer and philanthropist, as in the soldier or pugilist. The mental energy that this propensity and its twin brother, Executiveness, supply, is the power that moves the world; they are to the mind of the individual and to the character of a nation, what steam is to the engine, the driving, propelling power. Its pre-

dominance in a nature, or a nation, gives energy, force, bravery, defiance and enterprise; its deficiency gives a reverse tendency, tameness, inactivity, ease-loving, cowardice, want of enterprise, lack of force. In its perverted state, it gives temper, anger, contention, fault-finding, irritability, contrariness, fighting, brawling, boasting, domineering and an over-bearing tendency.

EXECUTIVENESS—(No. 3—Fig. 23.)

This propensity is manifested through the middle lobe of the brain; the size of its organ is indicated by the width and fullness of the head directly above and around

STRONG.

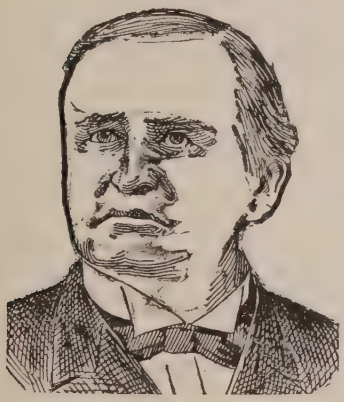


FIG. 30.—

WEAK.

FIG. 31.—

the top of the ears. It finds expression with Courage in the middle section of the face, the width and angularity of the cheek bones, the prominence and sharpness of the nose. Courage is indicated mainly by *dimension* or development of this part of the face, Executiveness by the *angularity* and *sharpness*. Executiveness is also indicated, by the projection of the middle part of the face and upper jaw over the lower. It gives a quick step and a sharp, harsh, irritated tone to the voice. Executiveness, as the name implies, is emphatically the propensity of execution; it is the active principle in energy, enterprise, motive power, the projector of force; the mainspring of

activity, intensity and aggressivness; it gives the inclination to do, to move, to carry forward, to master, to cut through, break down, tear up, kill, destroy, exterminate and annihilate whatever impedes progress. It is to the mind what the edge is to the tool; it gives quickness to action, execution to courage, fire to temper, snap to energy, vim to ambition, destructiveness to will, severity to justice, harshness to sentiment, intensity to thought and aggressiveness to character. It is the active element in the preservation of life, in the destruction of whatever must need be destroyed for its sustenance or perpetuity. It is the active principle in the doing of hard work, the clearing of forests, tunneling the mountains, breaking up the soil, destroying wild animals, slaughtering for food, subduing the earth, building homes, pushing business, in doing and carrying forward any and all of man's activities. The direction in which this propensity will manifest itself will depend upon the strength of the other powers; with low Organic Quality and weak Moral Sentiments, it may find expression in cruelty, severity, a delight in torturing, killing and destroying; combined with strong Acquisitiveness and a practical intellect, it gives aggressivness in business; with strong Moral Sentiments and intellect, it gives execution in justice and keeness to intellect; so that its manifestations will be determined by the elements with which it combines; in one it gives impulsiveness, in another aggressiveness, in another severity, in another harshness, in another quickness or activity, in another keenness, but in all some form of executive energy. Among the lower animals all those having broad heads, are destructive and carnivorous, while those having narrow heads are timid and herbivorous; the same thing is true of men and races, those having broad heads, like the North American Indian, are more carnivorous and cruel than those having narrow heads. In primitive man this propensity found its principal expression in war and bloodshed; as the light of civilization cast her golden beams

of glory through the darkness of man's nature and warmed the sentiment of Kindness, Executiveness found a higher sphere of expression than that of cruelty, murder, the needless slaughter of life, the destruction of the weak, the outrage of war, the vindication of cruel wrath, the dagger of revenge, the contest of the gladiators and the extermination of the unfortunate; it now finds expression in the force and energy of the business world, in giving aggressiveness and activity to every element of life. In the march of civilization, it has been a most important factor, since every change that has been made by man on the face of the earth, every tree that he has fallen, every rock that he has blasted, every sod he has turned, every home constructed, every garment formed, every step taken in the preservation of life, in the provision of its necessities, in the acquirements of its comforts, in the development of mechanics, art and science from the primitive Eden to the present hour, marks the action of Executiveness. Its normal sphere of activity is as broad as the universe; it is as essential in the battles of life as in the battles of war, in the execution of plans as in the execution of criminals, in the destruction of weeds, as in the destruction of animals, in the carrying forward of business and the provision of the necessities of life, as in the protection of life, in the expression of a moral sentiment as in the defense of one's rights against the selfishness of others. Its predominance in a nature or nation produces aggressiveness, energy, activity, vim, snap and a tendency to destroy, remove or exterminate whatever gets in the way; its deficiency produces a reverse tendency; persons so constituted are inactive, tame, void of energy, constitutionally tired; their feelings are lacking in impulse, ambition in snap, intellect in application, and even the Moral Sentiments lack the execution to make them effectual. When Executiveness is perverted, or acting without the guidance of the Moral Sentiments, it gives the tendency toward

cruelty, anger, malice, torment, rage, murder, slaughter, crime. It is strong or very strong in 75 per cent of the murderers and criminals of America and 85 per cent of those of Europe. This tendency towards crime and cruelty must not, however, be considered the normal function of Executiveness, as the fathers have taught, but rather its abuse or abnormal action. In its normal sphere of activity, Executiveness is as good as Kindness or Veneration.

APPETITE—(No. 4—Fig. 23.)

This propensity is manifested through the front part of the middle lobe of the brain; the size of its organ is estimated by the width and fullness of the head directly in front of where the upper and front part of the ear joins

STRONG.

FIG. 32.—

WEAK.

FIG. 33

the face. It finds expression in the middle of the cheek and when well developed gives a fullness and plumpness externally from the molar teeth. When very strong or perverted, it gives a gross, animal look to the face and often produces a crouching attitude and gormandizing expression while eating; the more there is of the pig in the man, the nearer will he get down in the plate while eating and the more noise will he make about it. Appetite

is the propensity that gives relish for food, the desire to eat and the instinct of hunger; it is the sentiment that informs us that nourishment is needed; it is the instinct that determines the quality, the variety and quantity of food required; it is the steward that orders what the system demands; in its unperverted state, it is almost a sure guide and is usually better than regime or rule; it varies in its demands both in strength and character. Some have by nature a very strong appetite, and are prone to indulge it, others have but little relish for food and eat more from necessity than pleasure; the former, seem to live for the pleasure of eating, the latter eat for the pleasure of living. Those having coarse grained organizations and strong propensities prefer coarse substantial and animal food, those having refined natures relish complex dishes and delicacies, so that the character of the food relished, both in quality and quantity, depends not only upon the strength of Appetite, but upon the peculiarities of the nature. The influence of Appetite upon the character is most marked; in many individuals instead of being a servant it rules the house; such are always providing something to eat, wondering what, they are going to have good for dinner, and talking about what they relish; where Friendship is strong, they enjoy entertaining friends at the table; with strong Acquisitiveness, enjoy a business where they deal in provisions and eatables; with strong domestic feelings, enjoy providing plenty to eat and will insist on everybody eating; with strong Kindness, enjoy supplying the table of the needy with something palatable, and if they have anything extra good they always want their friends and neighbors to taste of it. Those in whom Appetite is deficient, give too little thought to eating; are often irregular at meal hours; postpone dinner for business, study or the gratification of any of the other powers; they are poor providers, poor cooks, and have little appreciation for variety and can't understand why some people are always wanting something to eat; they are apt to forget

that the stranger at their gates may be hungry and often fail to offer refreshments even to friends.

Whatever lives must partake of nourishment; Appetite presides over this function, since the health, strength and power of the body and mind depend primarily upon nourishment, it is of paramount importance that Appetite be carefully directed, studied and understood in the individual. Appetite is a guide in the selection of quality and quantity of food only when unperverted; when perverted it is a most seductive power for evil; many persons constantly overeat (See Chapter on Food and Digestion), others constantly partake of things entirely unfit for food. Children are allowed to use condiments, spices and hot sauces until the organization is filled with inflammation, the appetite perverted, and a life of gluttony or intemperance, a broken down constitution, or a life of vice and shame follows as the inevitable sequence. As an incentive to action Appetite is perhaps the strongest and has figured most conspiciously in the history of nations. The great pleasure derived from eating is the primary cause of intemperance. The history of gluttony in primitive and semi-civilized man, such as partaking of 500 kinds of flesh at a single meal, would be most novel and interesting were it not so common in our own day. Food is selected and prepared for the palate rather than for the function of nourishment, whereas the reverse should be the case. Modern cookery is based upon taste, not nourishment; gluttony, intemperance and the multitudinous ailments of ingestion, liver, kidney and heart disease, scrofula, fatty degeneration of the brain etc., etc., are the inevitable sequences of eating to gratify the palate instead of for the purpose of nourishment. The careful direction of Appetite in children, that it may not become perverted, is a subject with which parents can not be too well acquainted, our plan, however, will not admit of even a brief discussion of the subject here, we must refer the reader to our special lectures to parents

on "Family Government," in which full directions are given for the cultivation, government and direction of all the propensities, feelings, faculties and sentiments.*

BIBACITY—(No. 5—Fig. 23.)

This propensity is manifested through the extreme front part of the middle lobe of the brain, directly in front of Appetite; the size of its organ is estimated by the width of the head half between the upper half of the ear and the extreme outer angle of the eye. It finds expression in the cheeks, directly backward from

STRONG.

FIG. 34.—

WEAK.

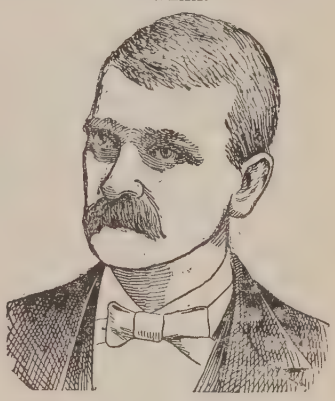


FIG. 35

the corner of the mouth, giving a peculiar fullness and plumpness at the corners of the mouth. The intemperate use of stimulating drinks gives a peculiar expression of fullness, inflammation and grossness to the lips, too familiar to need further description. Bibacity is the propensity that presides over the use of liquids; it gives the relish for fluids; it is the instinct of thirst; it takes cognizance of and gives the relish for quantity, quality, variety and flavor of drinks. It is closely allied to Appetite, and yet quite distinct from it in function; they combine in presiding over the great function of alimen-

tation. Bibacity gives also an appreciation for and a tendency to use water in other ways, a fondness for bathing, swimming, sailing or living near the water. It is most susceptible to perversion or intemperance. In the normal activity of this propensity, it may be depended upon as a correct guide in the use of water, yet from its deficiency many persons do not use water enough, and the blood becomes thick, the secretions and excretions sluggish, and the whole constitution suffers terribly from the want of water. (See Chapter on Pure Water.) The very common abuse of this propensity of drinking too freely while eating, is one, if not the greatest cause, of indigestion and the multitude of diseases that it entails. It is the abnormal and perverted state of Bibacity that produces the great curse of intemperance. Stimulants and narcotics pervert this appetite and inflame its organ, until the abnormal thirst for liquor becomes an actual disease— a disease discernable not only on the inner lining of the stomach, in the base of the brain, but upon the mind and character of the man. This propensity is often perverted in children by thoughtless parents allowing them to use strong tea and coffee, mild wines, etc., thereby creating an appetite for strong drinks. That body-diseasing, mind-polluting, society-corrupting, heart-breaking, soul-damning liquor traffic, that is sweeping across our continent like a river of death, dragging tens of thousands of the world's fairest productions into its dark current, and bearing them on to an eternity of hell, draws its sustaining current, its unending supply, from the intemperance practiced in Christian homes and the appetites generated by the use of strong tea and coffee, condiments, cigarettes and tobacco. While there is no question but what this propensity is often inherited in an abnormal degree, giving an unnatural appetite for strong drinks, this unfortunate inheritance can not be held responsible for the great prevalency of intemperance among young men. Since most *boys* resemble the

Mother and *girls* the *Father*, if inherent tendencies were the principal cause of intemperance, there would be more *girls* than boys inclined to strong drink. While the liquor traffic draws much of its support from the inherent tendencies and the intemperance in the home, it has many other ways of propagating intemperance and perpetuating its grip upon society; among these one of the strongest, yet most overlooked by temperance reformers, is the subtle, all-pervading, poisonous fumes of tobacco and liquor, that are constantly being inhaled and absorbed into the system. Observation has proven and demonstrated the awful fact, beyond the possibility of contradiction, that *the constant association with the fumes of tobacco or liquor even where there is no mental persuasion or inducement, will generate an appetite for these narcotics sufficiencly strong to make the demand for their use almost imperative;* in this way, by the frequent saloons along every street to pollute the air and the omnipresent tobacco fumes, the youth of our land are having instilled into their natures the subtle, deadly poisons that generate an appetite for narcotics; the appetite so generated produces a longing and hankering for stimulants, which leads the boys to their first indulgence and starts them in a career of intemperance, that is to defile their manhood, pollute their affections, destroy their ambitions, paralyze their intellects, darken their sentiments and ruin all that is manly in man. The traffic is perpetuated largely by that perverted propensity, the love of money. *The backbone of the liquor traffic is built of gold coin interlaid with government bonds, protected by a periosteum of high license.* The money there is in the business seduces every power of the mind; it inflames the appetites, pollutes the affections, destroys the energies, diverts the ambitions, silences the conscience, warps the judgment and perverts public sentiment. *The greatest enemy to any reform is a perverted public sentiment, held in its perverted state by the love of money.* Three things, at least, are necessary for

the overthrow of the liquor traffic and the establishment of temperance and sobriety. First, temperance in the home in precept and practice, that Bibacity and Appetite may not become perverted; second, to take the money out of the liquor business, so as to remove its seductive power; third, let men and women, especially women, demand that same temperateness and sobriety in the every-day life of men, that is demanded of women. When young women will say, and stand firmly by their word, that, "The lips that touch liquor shall never touch mine," *then, and not until then, will lips be proffered that have never touched liquor.* So long as gentlemen (?) can spend the fore part of the evening in the drawing room as acceptable company of refined ladies and the latter hours in the wine room or saloon, blue with tobacco smoke, and there indulge in the flowing bowl, so long will intemperance reign. So long as men and women who daily breathe, "Thy kingdom come," will use their influence and vote for the elevation and election to office and seats of honor, men whose private lives are the embodiment of intemperance, and whose public example must necessarily set a low standard for young men to pattern after, so long will their prayers be in vain and intemperance increase.

ACQUISITIVENESS—(No. 6—Fig. 23.)

This propensity is manifested through the upper front portion of the middle lobe of the brain, directly above Appetite; the size of its organ is estimated by the width of the head an inch upward and an inch forward from the top of the ear. It finds expression in the nose, and is indicated by the width and prominence of the nose above the wings. Acquisitiveness is the propensity that gives the acquiring, hoarding, saving, accumulating, mine-and-thine instinct; the desire to possess, to get and hold; to lay up for future need, use or glory; the tendency to earn, trade, speculate and amass property, or whatever may be deemed valuable, useful or desirable. It is emphatically the self-provident instinct. Its

primary impulse and natural manifestation, when uninfluenced by intelligence or moral sentiment, is to *get and keep anything and everything that will gratify any other element of the mind.* It combines in its manifestations with every other element of the mind, but always with the one object in view of *getting* and *hoarding.* It combines with the Social Feelings, to accumulate such things as will supply the needs of, or give pleasure to the family; with the Selfish Sentiments, to accumulate wealth,

STRONG.

FIG. 36—

WEAK.

FIG. 37—

position, power, reputation; with the Semi-Intellectual Sentiments, to accumulate things of an artistic and mechanical nature; with the Intellectual Faculties, to accumulate knowledge; with the Moral Sentiments, to acquire relics of antiquity; and may even combine with Kindness, so that the person desires to accumulate that he may give, donate, help others, found schools or confer some public benefit. In its primary sphere of activity, it is limited rather to the accumulation of those things that administer to our personal wants, wishes, pleasure and pride. Owing to a difference in combination, it has two distinct modes of manifestation, examples of each may be seen among all classes of men; in

one, there is simply the saving, hoarding tendency, such as is seen in many of the lower animals; in the other, there is the speculative, accumulative turn; in the former, Caution and Vitativeness are usually strong, while Kindness, Self Reliance and Approbation are moderate; while in the latter, Caution is usually moderate and Approbation and Self Reliance are strong; the former, are economical, saving, always gathering and taking care of scraps and little things that nothing may be wasted, and are often penurious and close; the latter give little attention to the dime, and may even seem to be extravagant, and yet they are always reaching for the dollar, making up by speculation what they waste by extravagance. The true office of this propensity is to endow man with the instinct to provide for future want, to accumulate what will protect and gratify the other elements of his nature, to lay aside from the earnings of youth, for sickness and old age, and to provide for the rearing and education of his children.

In the primitive man, this propensity incited him in common with many of the lower animals, to lay up in summer a sufficient store for winter; to provide in the season of plenty for the season of want and famine; among savage tribes this is about the limit of Acquisitiveness. With the dawn of civilization and the consequent increase of man's wants and necessities, the tendency to accumulate what would gratify his desires increased, until it became the master passion, a distinctive feature of civilization. Its normal activity, in providing for future want, and in securing the comforts of life, is as legitimate, right and proper as to venerate God; the abuse of this propensity is its gratification to the extent to where the activities of other elements of the mind are restricted, so that the social, intellectual and moral powers are dwarfed and denied their normal expressions, subjecting all powers to the hoarding instinct. The sacrificing of everything to gratify Acquisitiveness is greatly obstructing the intellectual, artistic

and moral growth of man; the man who denies himself every pleasure and self-improvement in order to hoard up property, is not a *progressive man,* but is living in the animal propensities; what is true of the individual is true of nations. In the line of progression, everything has value in proportion as it supplies man's necessities, gratifies his higher nature, prevents misery and promotes happiness; in other words, *happiness is the measure of all values.* The uses of property are to administer to man's wants; the abuses of property rights are the accumulating and holding by the individual what he can not use. From the abnormal activity of this propensity, the question with the masses is not a question of, how they can provide the necessities and comforts of life, secure the education and protection of the family, or grow in intelligence, character and the Christian graces, but, "How can I get rich?" This abnormal thirst after gold is said to be the bane of civilization, the enemy of society, the opponent of honesty, the instigator of crime, the seducer of public virtue, the corrupter of politics, the perverter of morality and Christianity. If all this is true, why ? There must be an underlying cause, to find this cause we must go back to primitive man, here we find that brute force and physical strength, were the standards of society; the tribe honored and conferred favors upon its strongest animal. Women worshiped the hero of the contest. Primitive society placed a bounty on brutality, and thereby inspired man with the ambition to be the greatest gladiator.

A remnant of this, may be seen in human nature today, as we observe thousands of intelligent men and women flock admiringly around the modern pugilist, or as we see refined(?) ladies anxious to court favor with a loafer in blue, whose ambition is not above $13 a month, a coat of blue with brass buttons, and living from the supply house of Uncle Sam. From this primitive brute aristocracy, there came by inheritance the aristocracy of the family, all favor and honor were con-

ferred by the tribe upon noble birth—ambition lay in the direction of royalty. Remnants of this aristocracy are discernible and highly influential; not only in Europe, but in our own America, what honor we pay, and what favor we show visiting royalty, and how many of America's fairest daughters have, and are yearly throwing themselves away by marrying a cypher with an assumed title, through a false ambition to be associated with one of noble(?) birth! From the aristocracy of nobility, came the aristocracy of wealth, in which *we* flourish(?). The masses of the people seeing what royalty could enjoy, the great pleasure made possible by their possessions, put themselves to work to accumulate wealth; *money became the standard;* on capital was conferred the bounty of social standing, honor, power and influence. Ambition now turned once more in the line of public sentiment, and the accumulation of gold became her ideal; in the gold aristocracy public sentiment declares, that wealth, rather than intelligence or character, gives power, elevation and influence; that ignorance and vice are far less degrading than poverty; that wealth will buy position and influence, even though accompanied by intemperance and vice, which intelligence and morality can not secure; nor can intelligence, virtue and morality remove the stain, or obscure the disgrace of poverty. This public sentiment then, is responsible for the ambition to accumulate property even at the sacrifice of everything else. The gloated millionaire is but the realization of the hope and desire of the masses, *he is what they would be if they could*, he is the ideal of public sentiment, and so long as this public sentiment maintains and places the bounty of power, influence and public honor on big fortunes and casts all glory at the feet of him who accumulates it, so long men will bend all energy and intelligence to the accumulation of fortunes even though it be at the sacrifice of every other comfort and the extortion of their brother's birthright; thus the rich become richer and the poor poorer and the

corrupting power of money becomes greater and greater. The solution of the great social question of the rights of property, lies in having another change in public sentiment. As has been observed, the ambition of the masses of men mounts towards whatever gives *power*, *position*, and *influence*. This aristocracy of wealth, through which we are passing, forms one of the great epochs in the evolution of man in his upward march from primitive brutality to the Christ man and His perfection. To rob wealth of its corrupting influence and reduce property to the par value of its *uses*, we have but to change public sentiment, make a new *standard* for society and hang a more elevated, brilliant star in the heavens to attract the ambitions of men, and *gold, like brute force, will be valued for its uses rather than its power*. So long as the height of a man's ambition, his power and influence are determined by the length of his pocket-book, so long will gold be the ambition of man, and poverty his fear and constant dread. To make intelligence the standard of power and influence, would develop a nation of *thinkers*; if *character* and *morality* were the standard, these would become the predominating traits of a nation. By uplifting a standard of virtue, intelligence and morality, through a gradual evolution of public sentiment, giving to the Moral Sentiments the supremacy of power, honor and control and subjecting to them all propensities, will alone lift us from the aristocracy of wealth to the aristocracy of character and solve the great social and financial questions. This may seem like a slow process, but this is social evolution; the gray morning dawn of an aristocracy of intelligence and character will yet light up the eastern horizon, and the eye and ambition of man be turned to welcome, admire and adore the coming of the King in His glory. Acquisitiveness, especially where it predominates, calls every other power into use to graify itself; it combines with Appetite to accumulate provisions and lay up stores for future use; with Secretiveness

and Caution in using policy and discretion in speculation; and where Conscience is weak, it does not hesitate to get whatever will gratify its desires, whether honestly acquired or not. The almost universal practice of deception in all lines of business, the adulteration and dilution, the misrepresentation, tricks and traffic in trade are all the result of the combination of these two propensities, guided by intelligence. The abuse of Acquisitiveness leads to theft, false financiering and often to crime; the direction it will take depending upon what the other elements of the mind demand. A child or a tramp will often steal something to eat, when they would not think of stealing anything of value. A man may from the sense of pride be rigidly honest in little things, but will not resist the temptation to take a fortune. Through the love of the family, many a man is driven to do what he otherwise would not and Acquisitiveness is abused to secure the wants of the loved ones; we have even known students, who were honest in questions of money, that would steal books to gratify their desires for knowledge. Where Acquisitiveness is deficient, the mine-and-thine instinct wanting, it leaves one unable to compete with his shrewder neighbors and makes his earnings the easy prey of the selfish; whatever he earns seems to go easy, or quite as fast as it comes; finding himself in need, he is ready to blame the luck, law or government; to cry "unfair;" threaten the lives of his more fortunate brothers, get jealous of their power, destroy their property and otherwise blame everything and everybody for *what is the natural result of his deficient Acquisitiveness.* The primary cause of why "some men must ever slave and toil while others share the wine and oil" is not to be found so much in unjust laws as in *inborn ability*, opportunity and *application.* In evidence of this, let the observer attend a bankers' association where the control of the money market is being manipulated, and observe the width of the heads an inch upward and an inch forward from the

top of the ear, then go to a public plaza where a howling mob is shouting about "hard times" and threatening the millionaires' lives, and observe the narrowness of the heads in the same place, and he will have found the *primary cause* of the difference in the condition of these two classes.

SECRETIVENESS—(No. 7—Fig. 23.)

This propensity is manifested through the upper, central portion of the middle lobe of the brain; the size of its organ is estimated by the width and fullness of the side head, an inch and a quarter above the top of the back

STRONG.

FIG. 38—

WEAK.

FIG. 39—

portion of the ears. It lies above Executiveness and directly back of Acquisitiveness; it is indicated by the width of the nose where the wings join the face. Its activity gives the expression of concealment to every line of the face; a closing of the eyes as if to keep someone from looking within; closed and often compressed lips, as though afraid a word might slip out; a foxy side glance from the eye, with the head a little dropped as though endeavoring to look out from under the eyebrows as from a hiding place; a soft, cat-like tread; a low insinuating tone to the voice; a tendency to wear the clothing buttoned up tightly and to keep the hands closed.

Where Secretiveness is wanting, the reverse expression is maintained, the countenance is open and frank; the lips parted; the eyes expanded; the hands open; hat usually worn on the back of the head and the clothing loose; giving a transparent, unreserved, unguarded expression. Secretiveness is that propensity that gives mental reservation; power of and tendency toward concealment; the instinct to hide, cover up and control the emotions, feelings and expressions; the ability and inclination to keep mum, to evade directness, conceal plans, avoid detection, withhold emotions, to repress expression and to conceal whatever it is wise and best to be hidden or kept secret; to reserve or hide whatever should be hidden for the gratification of any other power. It is the instinct in man's nature that enables and inclines him to use policy and discretion in the manifestation of all the other elements of the mind. It is one of the primary elements in self preservation. Secretiveness is very strongly manifested in many of the carniverous animals, enabling them to creep stealthily upon their prey or to hide in wait for its appearance; it is not so manifest in the herbivorous animals, since their food does not flee at their coming and their mode of self protection is more often by flight than by hiding.

In primitive man, and among savage tribes, it finds much of the same expression as in the animal, giving slyness and stealthiness of approach, the tendency to avoid open warfare, but rather to slyly creep on the enemy, or await in ambush for the opportune moment. In the animal, in the savage and civilized man, Secretiveness has its normal, proper and legitimate sphere of activity; it is necessary in securing the necessities of life; in the protection of self from the selfishness of others; in the withholding from others what should be withheld for their good or ours; in the restraining and concealing every act, feeling, emotion, sentiment, facial expression or word, that should be restrained—"A fool

uttereth all his mind, but a wise man keepeth it in till afterwards." While its primary office is concealment, it enters into and gives tone and shade to every other element of the mind and to every act of life. It gives discretion to courage, secrecy and mystery to love, policy to friendship and business, slyness to design and ambition, cunningness to mirth, reserve to sentiment, sagacity to intellect, subterfuge to speech, and the power of *concealment* to every feeling, emotion and sentiment. The direction in which Secretiveness will manifest itself in the individual is determined by the relative strength of the several elements; where love is strong and Acquisitiveness weak, the individual may be very reserved about their love affairs, but very indiscreet about business and and vice versa; where Approbation and intellect combine with Secretiveness, the individual will show great discretion in evading questions on which he is not posted, or in any way exposing his ignorance, and if Friendship be moderate may be as candid in his expressions to the stranger as to the friend; thus Secretiveness may combine in one person to give policy in business, in another reserve in expression, in another slyness in design, in another clannishness with friends, in another trickery in trade, etc. Its manifestations are discernible in every relation of individual and national life; in the business and commercial world, it gives policy and discretion, and not infrequently aids selfish Acquisitiveness to gratify its greedy desires by secretly adulterating and diluting, putting cotton into wool or silk, peas into coffee, sand into sugar, soapstone into flour, alloy into metals, plugs into iron, shams and humbuggery into every salable article and evasiveness and persuasiveness into the language of the salesman, that he may palm off the adulterated article onto a credulous people. It enters into combines, trusts and associations for the secret maintenance of prices and the manipulation of the money market. Its abuses may be seen in every branch of trade, from the

placing of the largest berries on top in a five-cent box, to the American Sugar Trust, or the deceiving the people of a nation by the secret manipulation and false representation of its actual conditions, so that its silver may be demonetized and the purchasing power of the millionaire's gold doubled. It may be seen in society and the social world, in its normal manifestation giving family clannishness, confiding in friends but withholding from strangers; in keeping in reserve for self or friends what should not be exposed; in secretly directing children or loved ones into paths of right. In combination with intellect and Friendship it organizes secret societies, keeps sacred pledges, secret rituals, and enables the mind to hold whatever is entrusted to its care. Its abuses may be seen in the home where the parents daily deceive the children, and by so doing teach the child its first lessons in deception, and thereby corrupt its mind perhaps forever; also in society, where it enables one to seem pleased when annoyed; kind and tender when actuated by the most selfish motives; loving or gentle when a demon lurks in the heart; polite and courteous when hatred maintains; persuasive and wily in language when deceit is in every breath; beauty and poetry of manner and appearance, when jargon and ugliness pervades the whole nature; honor and integrity without, when deceit and hypocrisy are within. It may be seen in the moral and intellectual world in giving reserve to sentiment, judiciousness to expression and qualifying language so as to admit of protection. Its abuse may be seen in the clannishness of creeds; in the covering up and thereby retaining evils that if exposed would vanish in the light; in the evasiveness of language, thought and expression, that leaves an uncertainty about everything: thus the real office of Secretiveness, in individual and national life, is to render secret service in the protection and control of other powers. Its predominance, or abnormal manifestation, makes the individual so secretive as to be

deceitful; everything is done in a sly, stealthy manner; every direct, straightforward course is avoided; every feeling and emotion is controlled; with strong Firmness the most perfect self-control is maintained, giving the ability to look sanctimonious and feel like a demon; to look friend or foe calmly in the eye, assume the manner and attitude of candor and honor, in the very act of prevarication; to smile yet murder while he smiles; it fills the entire mind with slyness, and endows every act with a foxy, cat-like manner. Its deficiency renders individuals unguarded, unreserved, unprotected, too candid, too direct, too outspoken, too susceptible to the influence of others; the easy prey to the wily designer; void of suspicion and mental reservation; too apt to express what they feel or think; if angry they show it; if in love they manifest it; friend and foe will both know their relation; they lack policy in business; are too apt to reveal their plans, tell costs, and expose relations and confide in strangers; they are too expressive in their sentiments; language is so direct as to allow of no self-protection or modification; are prone to get into a corner; are always exposing and revealing what they should not, thus getting themselves, or others into trouble by acting or talking indiscreetly.

THE SOCIAL FEELINGS,

CONSISTING of Amativeness (8), Conjugality (9), Parental Love (10), Friendship (11), and Inhabitiveness (12), are manifested through the posterior or back lobe of the brain, and find expression mainly in the lower part of the face. (See Fig. 22.) Their strength is indicated by the size of the back head, the length of the fiber backward and the development of the lower division of the face, the roundness and plumpness of the chin and lips. Their present condition is indicated by the expression of the eyes and lips; any unusual activity or excitement of the affections may readily be discerned by the sparkle of the eye and the color of the lips. Unnatural excitement of the affections destroys the natural

clearness of the eyes and gives a vulgar, impure expression about the mouth, so that while Secretiveness may hush Language to silence, yet the mouth speaketh and the lips tell stories that their possessors would not.

The Social Feelings are those affections, those natural affinities, that form the attachments between individuals; they are the basis of family ties, social relations and fraternal institutions. These feelings give the

STRONG.

FIG 40.

WEAK.

FIG. 41.

affinity between the sexes, that subtle magnetic power, instinctive in all life, that has for its ultimate object and end, the reproduction of the species, the perpetuation of the race; the mating instinct, that inclines the human race, together with many of the lower animals, to select by natural affinity, a mate, a companion, and establish a home where the young may be brought forth, protected and reared; the instinctive love of the little and the innocent, that makes parental duty and care a pleasure; the love of friends and associates, making communication and association of different families pleasurable and desirable; the love of home, place and native land, so that the permanent abode and its improvement, upbuilding and beautifying become the ambition of life.

In the story of creation, infinite wisdom implanted the Tree of Life in all nature, commanding it to be fruitful, to multiply and replenish the earth, that everything that lives might bring forth young, each after its kind. From this Tree of Life, as implanted in man's nature, there constantly arises a sweet, fascinating perfume, a magnetic charm called love, by which the sexes are drawn together and the race perpetuated. From the Tree of Life, the human family increased by promiscuous association until there came the selection of the companion; the new branch of Conjugal Love grew above the original instinct of reproduction, and entwined its delicate tendrils about two hearts, so that they beat as one, sweet sympathy flowed between them, and two lives were lost in a union, two souls were joined for life, seeking mutual pleasure and the protection and care of their progeny. From the tender love they bore for each other, each could not help loving what was a part of the other, and another branch of the Tree of Life, Parental Love, bloomed in their lives, so that the protection and care of the little ones became their greatest pleasure. The mingling of families and tribes caused the budding and growth of still another branch, called Friendship, and from the perfume of its bloom all mankind have the fragrance of fraternal love. From wandering tribes came villages and cities, these established abodes, gradually developed an attachment for home, place and native land, Inhabitiveness took root, and the Tree of Life became fixed to a permanent spot, where sustenance could best be drawn for the perpetuity, growth and more perfect bloom of its many branches. Thus the Tree of Life has grown from a single shoot, with the power and desire to multiply, until now it is composed of the five branches, amative, conjugal, parental, fraternal and inhabitive affection, around which clusters all the sacred social ties, and from which ever emanates the sweet perfume of love. The affections are truly the path through which the joys and

tears of the world flow; take from civilized man the pleasures derived from them, in the association with the companion, in the family circle around the fireside, in the commingling of friends in the daily routine, and life is scarcely worth the living. When we consider the constant pleasure, the sweet communion of soul with soul, the fond memory, the life-long enchantment of bliss their normal and proper activity gives to man, and the broken heart, the blasted hopes, the feverish brain, the ruined life and the accursed existence their abuse brings, we see the paramount need of a better understanding of the normal function and the natural sphere of activity of these delicate ties. On the strength and stability of the affections depend the perfection of the family and the home, on the character and perfection of the home depends the strength and stability of a nation. The power of a nation, its chances in the great battle of the survival of the fittest, is determined by the character of her homes. Make the home life of the people right and the nation's future is secure; destroy the family circle and you destroy the affinities that bind the nation together, her great social institutions will crumble into fragments, her church and state alike be lost in the chaos of her social discord. Upon these affections rest not only the family ties, their pleasures and joys, but society and all of the great fraternal institutions so closely related to, and forming such an important part of man's every activity in civilized life.

A proper knowledge of these feelings is a prerequisite to an intelligent dealing with the great social evils of infidelity, divorce, libertinism and its companion, prostitution, all of which are the outgrowth of the abuse of one or more of these feelings, and will be duly considered under their respective heads. Their predominance as a whole in an individual or a nation renders them warm hearted, affectionate, friendly, companionable, hospitable and patriotic; their deficiency produces an opposite character.

AMATIVENESS—(No. 8—Fig. 23.)

This feeling is supposed to be manifested through the cerebellum or little brain; the size of its organ is estimated by the fullness of the lower back head and the prominence of the skull below and on each side, of the bony protuberance on the back of the skull. It finds expression in the lower portion of the face, chin and lips; its natural strength being indicated by their development, and its present condition or activity by their expression; plump, rosy lips indicate active affection, warmth and ardor; smooth, pale, glassy lips, a

STRONG. WEAK.

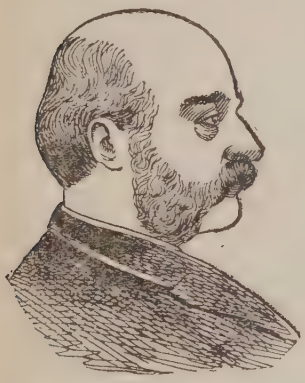


FIG. 42.—

FIG. 43.—

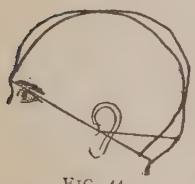


FIG. 44.

cold, frozen nature; a coarse, vulgar expression about the lips indicates animality and the perverted action of Amativeness; while fine, pure lips indicate platonic love and purity of affection. The eye is also very expressive of the love states, where the underlid is heavy and seems inclined to creep up over the eye, physical love predominates, giving a tendency towards promiscuity or free love; where the eye is round and oval, there is more of the spiritual and less of the physical. The voice of Amative-

ness is low, sweet, tender and persuasive, the manner gentle, polite and *extremely kind even in its most animal manifestations.* Amativeness is that affinity that exists between the sexes because of their sexuality; it has for its object the continuance of the race; it is an appetite, an instinct common to man and animal; it is one of the strongest and most influential feelings in man's nature; its activity is what gives that magnetic charm between the sexes. Its influence upon mind and character is perhaps greater than any other feeling. It has inspired the commission of the most noble, self-sacrificing deeds and actuated the vilest crimes, written the brightest pages, painted the grandest pictures and inspired the most sentimental poetry the world has ever known. It gives impulse to courage, inspiration to ambition, rhythm to poetry, fervency to veneration, ardor to thought and animation to life.

Love animates our every thought,
It quickens every soul;
It governs every mental power,
And sanctifies the whole.

It creates in each sex an admiration and love of the other; rendering woman more winning persuasive and lovely, and man more gallant, tender and affectionate in manner, and both more attractive and susceptible to the charms of each other. Amativeness has a peculiar influence over all the other elements of the mind; in its strong manifestation it draws everything in line with itself; it will fan force into a rage; ambition into a flame; sooth Conscience into tranquility; allay Caution and destroy all fear; reverse the judgment of a philosopher and blind the eyes of an observer; it will seduce intuition and hush the voice of memory of past experiences; make knowledge contradict itself; take the position of chairman, to rule and overrule every other element of mind to gratify its own desires. There is no other feeling in man's nature that is capable of exerting such wonderful seductive power in distorting the whole

mind from its usual modes of action and sound judgment and subjecting all to the reign of blind instinct as Amativeness.

It is of vital importance that parents and young people understand the nature, power and influence of Amativeness over the mind and character; in its early manifestation, it gives a desire for the association of the opposite sex, a peculiar insatiable longing to be near and associate with and know more of them; this demand of nature is often denied by unwise parents greatly to the injury of the child, for the magnetism generated by this impulse must and will have expression; if denied its normal, legitimate expression in the genteel and proper association of the young, one of two conditions is sure to follow; either, a dwarfed sexuality, a cold, unloving unlovable nature, void of magnetism and personal charm, or the forces generated by this feeling will find irresistable expression in some form of vice. Our seminaries and colleges furnish many examples of the former; here may be seen thousands of young ladies whose early girlhood was full of vigor and animation, but they have been kept in the straight jacket of discipline, scarcely allowed to speak to a young man for years, and while they are highly educated, they are unfortunately wanting in that physical strength and magnetic power that makes woman womanly, her life a charm and her intellect attractive. The bloched faces and leered expressions to be seen everywhere, to say nothing of the haunts of vice, furnish plenty of examples of those in whom this feeling and the forces it generates, found expression in vice. Upon the healthy and proper manifestation of this feeling largely depends the unfoldment of the bud of childhood into the full bloom of true womanhood and true manhood.*

The predominance of this feeling renders its pos-

sessor most loving and lovable, charming and magnetic, attractive and attractable, extremely fond of the opposite sex and prone to sacrifice every other desire to gratify this one; combined with strong Moral Sentiments, may be honest and faithful in love, but where these powers are moderate are very prone to social dissipation. The abuse of this passion has played a very influential part, and written many of the darkest pages in history; today it forms the skeleton, the dark secret, in more lives and families than the abuse of any other one propensity. The great vices of libertinism and prostitution, arising from the abuse of this feeling, are fostered and kept alive by four general causes—first, an inherent tendency towards lasciviousness, thrust upon innocent progeny by the uncontrolled appetites of the parents, (See Chapter on Heredity); second, the unwise restraining of its natural manifestation in the proper association of the young, as above referred to; third, the use of condiments, concentrated sweets and stimulants and especially animal food, all of which inflame or feed the animal desires and set the passions on fire (See chapter on food); and fourth, a corrupt public sentiment that will allow and even sanction in men what it will not tolerate in women, that will make an outcast of woman and sink her to the lowest depths and excuse man guilty of the same sin, thus placing the garland of respect over man and the penalty of shame and disgrace over woman for having committed the same offense against society. This corrupting sentiment, relative to the privileges of the sexes, is a relic of the dark ages; it was born in the age of propensity, before the dawn of the Christian era; after the march of civilization for many centuries, it still casts shadows of darkness across our civilization; its shadows may be seen in every realm of society, deflecting even the rays of Christianity so that the light of intelligence is partially obscured by the clouds of prejudice. Even in our own Christian America, the young man can go astray, sow his wild oats, associate with the vile,

dissipate his manhood and sink to the lowest depths of sin, and when tired of his life of shame, the prodigal may return, repent, and join the temperance society; now, the doors of the church are thrown open, its alters are spread before him, the arms of society are thrown around him, the white hand of innocence is extended to welcome him, the tears and cheers of society greet him on his return and if he will behave himself and be a man, the very best is within his reach, he can even lead to the altar as his bride the purest girl in the land, and the church and the state will combine to unite the red hand and vile heart of the sinner with the white hand and pure heart of the saint. The forgiveness thus extended by society to the wayward man, however, must not be taken for any real expression of *charity*, or of the Christ spirit in the world, but rather as another form of *selfishness* on the part of men to excuse each other for what they would not tolerate in women; if the leniency shown men was truly an expression of charity and the sense of forgiveness, it would be equally extended to women; unfortunately, however, this is not true, for if the prodigal son that society has so generously (?) forgiven have a sister, who under the most persuasive power and seductive temptation, makes a single mistake, the lines of society are quickly drawn so as to leave the unfortunate one just outside the circle, the doors of the churches are practically closed, and :

From their saintly altars no incense rise
To awaken sweet pity in the skies.

While public sentiment is much disturbed
No voice of forgiveness is ever heard.

Doors that swung open at brother's return,
Are closed against sister, her tears to spurn.

Voices that extolled the brother's good name,
Secretly whisper the sister's dark shame.

Hearts that breathe sweet prayers to heaven,
To her, turn cold and unforgiving.

For the prodigal son the lamb is slain,
But the prodigal daughter is left in shame.

Thus man by men is quickly forgiven,
While woman, poor soul, must look to Heaven.

Hell yawns and hisses beneath her feet,
Kind Heaven alone is her retreat.

The woman thus becomes an outcast from society and soon sinks to the lowest depths, with no hand to uplift, no eye to pity, no heart to forgive. This is not right, and in that higher order of society into which we are passing, the same condemnation of disgrace and shame will hang over each, and the same hand be extended to uplift, and eye to pity until the power of forgiveness shall reclaim them both. Until the standard by which woman is judged is made equally binding upon man, until the penalty that she suffers be made the penalty for man, society will never be able to free itself from its disgraceful evils; until we join at the altar in holy wedlock hands and hearts that are alike pure, we can never have the perfect home, the enjoyment of sacred bliss or give to progeny a noble birth; until the church will array itself in pronounced opposition against this evil, so that the lines of justice may fall upon all alike and extend its arms of protection, words of encouragement, altars of worship and prayers of forgiveness to unfortunate women as well as men, it cannot serve the purpose for which it was founded, or establish Christ's kingdom in the hearts of men. Next to the church—the conscience-maker of the world—woman can do most toward bringing about a change of sentiment, and through it a change of conditions. When woman will demand a *white life for two*, and refuse her respect, company and recognition to him who chooses the darker way, then, and not until then, will man come to that higher standard, and the young have a pure society in which to move and pure hearts from which to choose life companions. The Pure Heart Societies, for both sexes, that are rapidly spreading

Think Truly
And thy thoughts shall a world's famine feed.

Speak Truly
And each word shall be a fruitful seed.

LIVE TRULY
And thy life shall be a grand and noble deed.

The thoughts of today become the dreams of tonight and the actions of tomorrow.

Be First
To guide sweet innocence in paths of truth and right.

Be First
To lead the erring one from darkness into light.

BE FIRST
To forgive the sin-stained soul
When Christ has made it white.

Law and the force of arms may regain a lost country, but love alone can reclaim a lost soul.

I. To avoid loafing, low places of amusement, obscene pictures, and books that produce impure thoughts.

II. To respect all women, strive to promote the law of purity and maintain it as equally binding upon men as women.

III. To not entertain impure thoughts, tell unchaste stories, use profane language, nor practice any form of secret vice.

IV. To not use, or cause to be used, any form of cheroots, cigarettes, tobacco, fermented wine, ale, beer, alcoholic liquors, nor other narcotics.

FIG. 45.—PURE HEART PLEDGE FOR MEN.

throughout the United States by the aid of noble men and women, have for their chief object the elevation of the standard of true manhood to the altitudes demanded for true womanhood. These societies should receive the hearty endorsement of every true man, who reveres his mother, loves his sister, respects womankind, believes in virtue, desires to promote chastity, elevate society, bless humanity and honor God. * The Pure Heart Societies should be welcomed

Think Truly
And thy thoughts shall a world's famine feed.

Speak Truly
And each word shall be a fruitful seed.

LIVE TRULY
And thy life shall be a grand and noble deed.

The thoughts of today become the dreams of tonight and the actions of tomorrow.

Be First
To guide sweet innocence in paths of truth and right.

Be First
To lead the erring one from darkness into light.

BE FIRST
To forgive the sin-stained soul
When Christ has made it white.

Law and the force of arms may regain a lost country, but love alone can reclaim a lost soul.

I. To avoid idle gossip, light flirtations, undue familiarities, the reading of such books or attending such entertainments as have a degrading tendency.

II. To keep my own thoughts and life pure and strive to elevate all men and women to the same standard of purity.

III. To kindly influence my gentlemen friends to totally abstain from the use of tobacco, liquors and other vices that degrade them.

IV. To accept as my company and give my support only to such men as are willing to practice the self-denial and maintain the standard of temperance and purity they require of women.

FIG. 46.—PURE HEART PLEDGE FOR WOMEN.

by all women as the herald of glad tidings, the promise of better days that are coming by and by, when young men and young women will tread the same paths of purity from childhood to the marriage altar. If every woman who respects virtue, admires nobility in man and amiability in woman, who desires justice, believes in equality or loves goodness and purity in humanity will help to organize these Pure Heart Societies among young women, it will do more to elevate young men, bring sunshine to the home, purify society, *Christianize the church* and uplift fallen humanity than all the efforts now being put forth outside of Christianity.

CONJUGALITY, (No. 9.—Fig. 23.)

This feeling is manifested through the lower portion of the back lobe of the cerebrum; the size of its organ is estimated by the length of the nerve fiber from the medulla oblongata to the surface of the brain, at a point about an inch outward from the middle line, and a little above the protuberance on the back of the skull. It finds expression with Amativeness about the lips and eyes; the round, oval eye being especially significant of its strength; its activity produces a calm, confiding, trusting expression.

STRONG.

FIG 47.

WEAK.

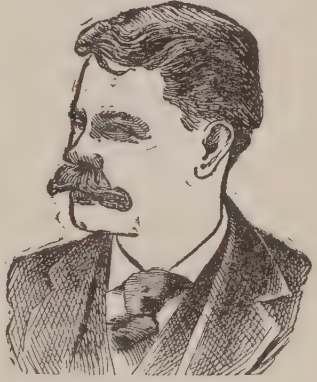


FIG. 48.

Conjugality is that feeling in man, and many of the lower animals, that causes them to select a companion; it is the mating instinct; it is the power that draws man and woman together and unites them in the bonds of holy wedlock; it is the basis of marriage; it is the keystone in the great matrimonial arch; it is the link that unites the two great worlds of femininity and masculinity together; it is the cord that unites two hearts together until they beat as one; it is that instinct that inclines individuals to select from their many associates a soul mate, that shall be the counterpart of self, that can appreciate what they appreciate, enjoy what they enjoy,

have similar likes and dislikes, enter into their every activity of life whatever may be their lot, a soul that can vibrate in sweet unison and harmony with their own. The ideal mate of each, for which this feeling longs, is the one that can enter into his or her every condition; thus the energetic, the loving, the ambitious, the moral, the intellectual, the poetic, the artistic, the refined and the coarse, all require and demand a companion that can enter fully into their life. It differs substantially from Amativeness in this, that it demands the life-long association, constancy and the utmost fidelity of the affections and exclusiveness in love; it is substantially monogamistic; it seeks one mate, desires and will know no other, and demands the same exclusiveness on the part of the mate; while Amativeness uninfluenced by moral principle, or the mating instinct, will allow the most promiscuous association or free love. So exclusive is this feeling, so strong is its demands for fidelity, that when it is excited even late in life, it is pained to know that the object of its love has ever loved, or been associated with another. Conjugality being a higher instinct than that of Amativeness, it is not relatively as strongly manifest among savage and semi-civilized tribes, and even among individuals, its strength indicates something of the natural standard of the individual in the scale of refinement. Among savage tribes mating is more often for a season, and where the light of Christianity has not shed its golden beams of glory with sufficient power to change public sentiment, exclusiveness in love is demanded and expected of women, while no such fidelity on the part of man maintains. With the dawn of Christianity, came the sacredness of the marriage vow, giving strength and support, both legal and moral, to Conjugality; while Conjugality has thus become stronger—so strong that children are inclined to mate long before they have reached their majority, or have that maturity of mind necessary for an intelligent choice—owing to diversity

of education, differentiation of character, and an ever-increasing complexity of mind, the chances for mistakes in the selection of the life companion are steadily on the increase.

Again, a false education among a very large per cent of young people, inspires them with an ambition to want to start on their matrimonial career as well fixed at least with the comforts of life, as they have been at home; young men on limited salaries are unable to afford such comforts, young women are too proud to accept of such as would be within the young man's reach, consequently the young man drifts along and from want of a natural incentive to economy and frugality, spends his salary as he earns it, and in so doing forms habits that are ruinous; or they marry and in attempting to supply all the comforts of the parental home, soon become bankrupt and are forced into compromising conditions, that are most mortifying to the pride; *in either case, marriage was a failure.* Again, in the American home, at least, there is a rapid evolution going on, a complete change from a monarchial form of government, in which the husband is the head of the family and the wife, like the children, sweetly obeys his will, to that higher condition of equality, or republican form of government, in which the wife, and even the children have a right to express an opinion. Owing to the rapidity of the change, it is extremely difficult for people to adjust their propensities, feelings and supposed rights to meet the new environments, therefore, there is necessarily more or less jar and discord in many families. Even the most liberal-minded men, can hardly get out of the way of thinking, that they have certain rights; that it is their privilege to demand, and that in the final settlement of all questions, the wife, to be a true woman, must acquiesce to their opinion, and sweetly obey thier will. On the other hand, woman in entering into the higher arena of life and enjoying the greater freedom and liberties has doubtless in many

instances, sadly abused these privileges, forgetting that while statutory law may not compel, there is an older, stronger and more unalterable law, that should control the actions of every life, and adjust all matrimonial difficulties, namely, the law of love. From these and many other causes, that space forbids us from mentioning, marriage is fast on the decline, while divorce is rapidly on the increase. In the Eastern states forty per cent of the adults are single, while on the Pacific slope fifty per cent, and in the city of San Francisco seventy-two per cent. What effect a liberal divorce law has had upon conjugal relations would be difficult to estimate. We can conceive of no law more destructive to human happiness or obstructive to social evolution, than a law that would bind together persons whose constitutional differences are such as to make their association a constant annoyance, for such relations are not only destructive of their happiness and morals, but necessarily entail upon their progeny an unfortunate inheritance. On the other hand, there is no question but what the sacredness, the sanctity and the fidelity of the marriage relations should be most persistently and forcibly urged, not only at the fireside, in society, but by the church and the law. We need more law in the individual and less statutory contradictions; more conjugal fidelity, sober thought and moral stability on the part of the individual and *a national law regulating marriage and divorce.*

The predominance of Conjugality renders the individual too clinging and confiding; too apt to select a mate before the character is sufficiently formed to know what will be required to produce perfect harmony; young persons so constituted are sure to make a selection from among their associates, even though there be no one that is in any considerable degree adapted to them. Love is a product of the young life and where Conjugality is strong it will surely center somewhere, if a worthy object is not presented, *it will center any how.*

"The heart, like a tendril, accustomed to cling;
Let it grow where it will can not flourish alone;
But will lean to the nearest and lovliest thing
It can twine with itself and make closely its own."

Young people who do not understand this fact often make the fatal mistake of supposing that because their love has gone out to some one, that that one possesses all the qualities necessary to harmonize with theirs; thus the young lady of refined mind and lofty sentiments becomes infatuated with a young man, who may be far her inferior, the action of her own love operating with her imagination, will at once endow her Apollo with all of the elements of virtue, temperance and honor, and while she may know that he uses tobacco, drinks occasionally, associates with "the boys," the mad love in her own pure heart will not allow her to believe him anything less than a *perfect gentleman, in whom she would trust even her life.* Now, this supreme confidence and admiration *is in no wise dependent upon the character of the young man, but is the product of love and Conjugality in the young lady;* and while there may be no special adaptation between them, it is next to impossible for her mind to conceive of being happy in life without this mate. By the interruption of her affections through their complete separation and association with others, the same experience may be repeated; in each case, under the power of love and Conjugality, the young lady will feel that *this* is the one that the gods decreed should be her life companion. From the above, it must not be understood that this instinct should not be allowed to aid the judgment in the selection of the companion, but rather that the instinct will, and often does, act long before the judgment is sufficiently mature to make a wise choice; therefore, the demands of the instinct should be denied, marriage postponed, other associations allowed until the mind is sufficiently mature with experience and observation to intelligently guide the instinct in its choice. Where the adaptation is

good, when two natures meet that form the perfect counterpart of each other, there is no danger of a few months', or even years', delay, and a reasonable association with others, destroying the affinity that binds them together. When lovers find it necessary on the other hand to remain much in each other's company, and avoid associating with others, in order to perpetuate their love and pleasure in each other's eyes, they had better never marry; *they are not adapted.*

Where Conjugality is deficient, the tendency to select or cling to one companion will be correspondingly weak; if Amativeness be strong, such persons may manifest much appreciation for the opposite sex, but the love will be transient in character, strong during association with one having similar likes and dislikes, but on being associated with another, will have the same tender feeling toward them, thus they are able and strongly inclined to love many rather than one; this combination is the basis of polygamy, of free love, of that tendency to woo and love many but marry none, examples of which are so shamefully common in America. The fickleness and infidelity in the affections so often met with are often the result of weak Conjugality and Continuity; the lover that is ever getting up little flirtations on the side is rarely, if ever, contented and constant in matrimony; if Conscience be strong, he may ever remain faithful and true, but the feeling of discontent chaffs within.

PARENTAL LOVE—(No. 10—Fig. 23.)

This feeling is manifested through the back lobe of the brain; the size of its organ is estimated by the fullness of the back head and the length of the nerve fiber from the medulla oblongata to a point on each side of the middle line, about a half inch above the protuberance on the back of the skull. It finds expression mainly in the lips and chin, and is especially indicated

by the fullness of the lips half way between the corner of the mouth and the center of the lips. Parental Love is that feeling, that instinct, common to man and animal, that attaches them to the progeny; it gives the love of the young, the little, the weak, the dependent, the innocent and pets; it is a wise provision of nature for the protection and care of the young; through its influence, what otherwise would become a neglected or irksome task, gives a joy unspeakable; this feeling is bestowed by an all-wise Creator in proportion to the needs of the young; where the young require no paren-

STRONG.

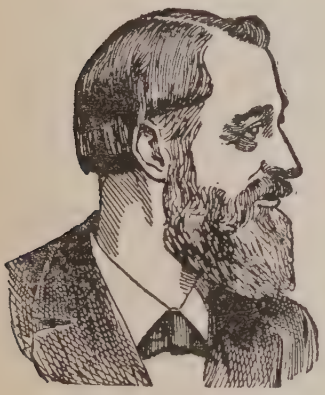


FIG. 49.—

WEAK.

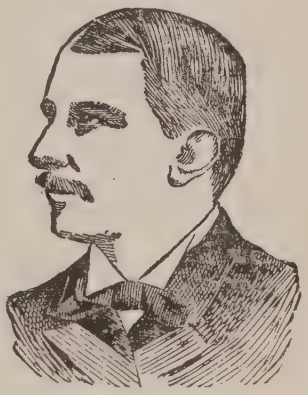


FIG. 50.—

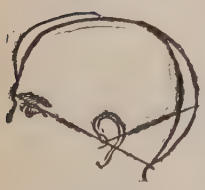


FIG. 51.

tal protection, no parental affection is manifest; among those animals where the young must be protected and fed, we see the strong manifestations of this feeling, so that the Mother will fight to death in the protection of her young. In man, where the longer attention is required, the instinct is more constant and prolonged to meet the requirements of the longer period of dependence. This feeling is usually stronger in the Mother than in the Father. The natural relation and constitu-

tion of the Mother best fit her for the immediate attention of the progeny; the strength and iron will of the Father best fit him to be its protector and provider. As Conjugality binds the husband and wife together, so Parental Love, by giving them both a strong attachment to the children, forms another tie and becomes the second great link that binds the family together—a link that holds many families together; where Conjugality has been destroyed, the circle remains unbroken because of the fond love each has for the children. Through the action of this affection, the infant generation receives the protection, the early care and nourishment essential for its existence, and through it the adult generation receives the great pleasure in providing the necessities of the other; through this fond love, the necessity of the child becomes the pleasure of the parent. The predominance of this instinct renders the individual extremely fond of children, pets and anything that is little and helpless; it also gives an attachment to animals; such persons when young must have a doll, a kitty, a dog, a pony, something on which to bestow their parental affection; in mature years, if they have no children of their own, they are very apt to adopt some; they make up with every child they meet; they must have something to pet; however much they may become attached to adopted children or little ones with whom they are associated, they will never know the real strength of this feeling, its power to thrill the whole being with joy and fill the heart with gladness, or crush the hopes with grief and bury the soul in sadness, until the smiling face, the mischievous eyes and prattling tongue of their own darling one has quickened Parental Love. While the primary instinct of this impulse is the same in all, its manifestations will be greatly influenced or determined by other powers; thus parents having very strong appetites, with moderate intellect, express their love by feeding the children on sweetmeats, and often govern by appealing to their

appetites and propensities, which is a most fatal error; those having strong Self Reliance and Approbation always want their children to appear like little men and women; they hurry them out of childhood, forgetting that it has its place and when once gone it cometh not again; where Friendship is strong, they make companions of the children; with strong Conscience and Firmness added, are inclined to lead them by example and companionship onward and upward, a most fortunate combination for the child; where the thinking powers are strong, the parents admire "the old head on young shoulders;" thus Parental Love is shaded and modified, and the child influenced by the peculiarities of the parents. Where this feeling is very strong and unrestrained or not guided by judgment and justice, the parents are very prone to spoil the child by their over fondness for it, being unable to see its faults or correct them when pointed out by another; they indulge the little one's appetites to its eternal ruin; and in due course of time have to suffer the penalty of broken law, as they see the object of their affections wilful and sinful; thus nature punishes parents and child for the over-indulgence of Parental Love. Aside from the spoiling of children by over-indulgence, there are many other ways of abusing Parental Love; a very fashionable one may be seen in any of our large cities, where fashionable people turn their children over to the care of a disinterested nurse, while the Mother bestows her maternal affection and gentle attention upon the poodle dog. In many homes where there are no children, the poodle receives more attention than would be required to bring up an orphan child. How unfortunate indeed it is that women who have time, money and a Mother's love will insist on bestowing this tender affection upon the poodle, when there are thousands of children sinking in the slums of our large cities into the depths of vice and crime, all for the want of a home, a Mother's love, a Mother's care! Those in whom this instinct is deficient are unable to

appreciate children; they lack the ability to throw themselves in harmony with the child's life; if Kindness be strong and the elements of self control good, they may be kind and tender, but they will not be able to come in perfect sympathy with its nature; with the Moral Sentiments weak, and the propensities strong, they want nothing to do with children, are cruel and unsparing and have no liking for pets or animals.

FRIENDSHIP—(No. 11.—Fig. 23.)

This feeling is manifested through the upper portion of the back lobe of the brain; the size of its organ is estimated by the fullness of the head and the length of the nerve fiber to a point an inch and a half on either side of the middle line, upward and backward at an angle of 45 degrees from the opening of the ear. It finds expression especially in the lips, and is indicated by perpendicular wrinkles in them; it is also indicated by the warm, hearty handshake and a genial, sociable manner.

STRONG.

FIG. 52—

WEAK.

FIG. 53—

Friendship is that feeling, that affinity, that draws people together regardless of sex or family relations; the other Social Feelings all find their natural object in the family, this one goes outside of the family and unites

neighbors, communities, and in its broadest sense binds all mankind together in the bond of fraternal love. It is the basis of society, of fraternal organizations, and combines with Secretiveness in the production of secret orders. It is the affinity that exists between individuals because of the qualities they possess in common, regardless of sex. Friendship may be as strong between two women or two men as between a man and a woman. "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." It gives the feeling of hospitality, the desire for association with others besides the members of one's own family. Among savage tribes and among many of the lower animals, we see this feeling manifested in drawing them together in flocks, droves and tribes; in civilized life, there is the same tendency to cluster in cities and communities. The interdependence of each individual upon his neighbor makes the feeling of Friendship and its normal manifestation of vital importance to the happiness of the individual and the evolution of society.

Friendship, uninfluenced by the perverted action of other elements of the mind, would draw together persons having similar likes and dislikes and form pleasure-giving social unions; but from the perversion of the propensities and Selfish Sentiments, Friendship is sacrificed to gratify selfish greed, or selfish pride and the result is the formation of clans and strata in society. Friendship combined with and controlled by Approbation and Acquisitiveness, produces that wealthy, haughty class that live in palatial mansions and subsist on swell dinners and the froth of deception; three things are essential to become a member of this fraternal order—wealth, conceit and deceit; real worth, intelligence and morals are not required to appear on the credentials of those who would become members of this society; in fact these would stand much more in the way than a police record or bawdy house scandal. Where Friendship combines with the appetites, we

have the society of the race course, the pool room and the beer garden; the standard of this society is estimated by the length of the waistband and the power to resist the effects of narcotics; where Friendship combines with the Intellectual Faculties and Moral Sentiments, we have the society of honor and character, to which fortunately, most people desire to belong, and to which all may belong by simply doing the best they can and making good use of their opportunities. Thus society becomes stratified, but all of its several strata are held together by the adhesive power of Friendship. Through Friendship, the association of families and neighbors becomes one of the most pleasure giving privileges in civilized life; it not only opens up the way for the exchange of thought, feeling and sentiment, making united action and social evolution possible, profitable and pleasurable, but it opens the way for Conjugality and Amativeness to select the life companion.

In passing from friendship to love, it is not alway easy to determine the exact proportion of each; friendship does not end, as some suppose, but continues after love begins, thousands are made miserable by being self-deceived in supposing their attachment towards another was merely a matter of friendship, when in reality there was a deeper tie. In attempting to ascertain whether an attachment is more than a matter of friendship, it is well to remember that love brings with it the possibility of jealousy, that will be found to manifest itself when the friend divides his or her attention and shows equal favor to another, if the feeling of uneasiness or jealousy is not aroused, it is pretty safe to say that the attachment is one of friendship; but if this divided attention excites a feeling of unrest or jealousy, we may rest assured there is love as well as friendship. Where Friendship predominates in a nature, it inclines individuals to be very hospitable, genial, and sociable; they make companions of their children; if the Selfish Propensities be strong they will be clannish to

their friends; with strong Approbation, they want "their crowd" to make a good showing. The abuses of Friendship, when acting under the controlling power of other propensities, are almost too numerous to mention, a most common one is where it is led by Acquisitiveness and Secretiveness, here the genial friendship manifested is entirely for a selfish purpose, to gain confidence, solicit trade, or court some financial favor. Friendship being the connecting link between individuals outside of the home, it is used by every feeling and propensity in the entire nature in their efforts to influence others; so that when your neighbor gives you the warm, hearty handshake of friendship, you do not know whether it is inspired by a friendly feeling or whether he is getting you ready to buy a piece of real estate, endorse a bank note, trade at his store, support his party ticket, attend his church, or invite him around that he may have an opportunity of meeting your unmarried sister or daughter; so that while the warm, hearty handshake always means something, *just what that something is, is not always easy to ascertain.* Unfortunately, there is very little friendship in business, perhaps because those who have very strong Friendship are almost sure to endorse and lose, and thereby become examples to others. Another abuse of Friendship is where it combines with Appetite to establish the custom of smoking, treating, drinking, leading and being led into paths of vice. The deficiency of Friendship renders the individual cold, distant and unhospitable, such a person may, through strong Kindness and Agreeableness, be kind and pleasant to all, but he will be almost as much so to the stranger as to the friend.

INHABITIVENESS—(No. 12.—Fig. 23.)

This feeling is manifested through the back lobe of the brain; the size of its organ is estimated by the fullness of the head from two to two and a half inches directly above the protuberance on the back of the skull, or just above Parental Love.

Inhabitiveness is that feeling that gives the attachment to home, place and native land. It is the inspirer of patriotism and national pride; it produces the feeling that home, the place where one was born and the country in which one lives, are the best, the most desirable places on earth. It is an instinct common to man and many of the lower animals. It is a feeling that becomes manifest very early in the child's life· the

STRONG.

FIG 54.—

WEAK.

FIG. 55.-

FIG. 56.

child soon becomes attached to its own room and the house in which it was born, and although it may be moved early in life into a more pleasant spot and commodious home, it will ever remember the place where it spent its first conscious hours and gained its rudimentary knowledge of the external world, as the most hallowed spot on earth. Around the thought of home cluster more fond memories than about any other one thought in the human mind; here we remember the cosy fireside, its laughing blaze on a cold winter's night; here we recall the tender, loving words of Mother, and here are associated all of those self-sacrificing acts and gentle caresses that have been

an inspiration to our lives; here Father's kindly face and words of wisdom gave direction to our thoughts and strength to our characters; here we remember the sweet, solemn song from the voices of loved ones and the reading of the sacred book, with all its mysteries, truths and admonitions that have proven a benediction to our lives. How distinctly we remember the happy faces and mischi vous eyes, the budding and bloom of brothers and sisters; we can almost feel the youthful heart throbs of sympathy, as we gather in our imagination once more around the family circle; once more the delicate cords of love revibrate with tender affection; years of drifting far from home have not destroyed its sacred memories, as we think of all these tender associations, how can we help exclaiming, "Backward, turn backward, O Time in your flight, make me a child again just for tonight!"

As the facilities for easy and rapid travel increase, there is more of a tendency to move about. Inhabitiveness is thus disturbed, the attachments to place are broken off, and the unwarranted favor to special localities is overcome. In mountainous countries, or where the facilities for traveling make it difficult to move about, the feeling of Inhabitiveness is much stronger among the people than where ease of transit is constantly disturbing it. This feeling gives the individual that peculiar appreciation for his own home, locality, state and country; the inclination to feel that his peculiar place is best and has more advantages; whatever is raised, manufactured or produced there is a little better than is to be found any where else; the climate has special advantages; the schools are a little better equipped and have been peculiarly fortunate in the selection of teachers or the establishment of a faculty that can give the student advantages to be had no where else. It is one of the most interesting things in travel to observe the manifestations of Inhabitiveness among people of different sections, how they will enter-

tain the stranger by pointing out the peculiar advantages of their locality, apologizing for the inclement weather, the miserable roads, the failure of crops, and other misfortunes, assuring the stranger that these things are "extremely uncommon." Thus the love of home becomes the basis of patriotism; the more homes and the more perfect the homes, the more of patriotism, *the more boarding houses the less patriotism.* A nation of perfect homes needs no standing armies for its defense, for were such a country invaded by a foreign foe it would receive the combined resistance of the manhood of the entire nation. The best protection any country can have and its most defensive army is the perfect fireside, the happy home. Where Inhabitiveness predominates in a nature it inclines the individual to place too high an estimate upon his own home and country, and destroys his appreciation for the advantages of other places; where it combines with strong Vitativeness and Caution, the individual will point out the healthfulness of his locality; with strong Acquisitiveness, the advantages for making money; with strong Perceptive Faculties, the superiority of the schools and educational advantages; with strong artistic faculties, the beauty and sublimity of the scenery; with strong Moral Sentiments, the religious advantages; thus Inhabitiveness combines with other strong qualities, enabling each to find in his own locality what is required to fill his cup of happiness and give contentment to his soul. The deficiency of this feeling leaves one without the attachment to any particular place, and when combined with strong Locality produces the tendency to roam about, and with a broad mind gives the cosmopolitan idea.

THE SELFISH SENTIMENTS (5),

CONSISTING of Caution (13), Approbation (14), Self Reliance (15), Firmness (16) and Continuity (17), are manifested through the back portion of the top head and the upper portion of the back head, or that part called the crown; the length of the nerve fiber in this direction, or the height and fullness at the crown and at each side, determines the size of their organs. They find expression mainly through the middle portion of the face, their strength being especially indicated by the prominence of the bridge of the nose, the length and form of the upper lip. Their predominance gives a proud, independent carriage; a stiff, firm, dignified manner; their deficiency gives an opposite expression.

STRONG.

FIG. 57.—

WEAK.

FIG. 58—

The Selfish Sentiments are those elements in man's mental nature that give caution, prudence, watchfulness and apprehension of danger both as it pertains to self, physical and mental, and as it pertains to one's relations to others, and their mental states; they give the sense of approval, desire to please, ambition to rise and accomplish in life whatever will gratify one's own desires and command the attention and secure the approval of others; they give self respect, independence, self-suffi-

ciency, self reliance that enables one to act independently in self interest and command the confidence and respect of others; they give firmness, constancy, persistency, stability and that quality of continuity that is so essential in self effort, self control, self improvement and in maintaining a proper relation to the minds of others; thus they are *selfish wherein they pertain to self and self interest*, but partake of the nature of a sentiment in their relation to other minds. These Selfish Sentiments enter into man's every activity, mental conclusion, and influence his every relation to society; they combine to give prudence, ambition and stability to every act, feeling, faculty and sentiment. Their predominance in a nature renders the individual cautious, proud, persistent, self reliant and wilful; combined with strong affections and moderate Moral Sentiments, they give social ambition, desire for approval of the opposite sex, greed for distinction and leadership; with strong Selfish Propensities added, a cruel, ambitious, selfish nature, that would subject all others to its control, usurp all authority and make all pleasures its own; combined with a strong intellect, they give appreciation for personal knowledge, persistency of study, doggedness of opinion, ambition for intellectual distinction, and mental superiority; combined with the Moral Sentiments, they give prudence to their expression, firmness to conviction, constancy to character, ambition to do good, be good and to secure the approval of God and man for the same.

In the march of civilization, the Selfish Sentiments have played a very important part; their watchful care and apprehension of danger have directed the steps and given prudence to individual and national activity; their sense of approval have restrained propensities, fanned the energies, purified the affections, quickened the intellect, and thrilled the entire life, individual and national, with the life of ambition and the desire to rise; their self reliance have sustained the energies until the dream of hope became a finished reality, and what

would otherwise have never been undertaken has thus been carried to triumphant success. Their firm persistency and constancy have given constant resistance to opposing forces within and without, stability in application, steadfastness in purpose and integrity in honor, all of which are so essential to every hour's existence, and every step of progress in individual and national life. The abuse, as well as the use, of these sentiments may be seen on every hand; their perverted manifestations giving false pride, selfish ambition, egotism, greed of power, dogged wilfulness, conceit and stubbornness. Their deficiency renders the individual wanting in prudence, self-respect, ambition, decision and stability. We can better understaud the relation of these sentiments to mind and character, and their influence upon individual and national life by studying each separately.

CAUTION—(No. 13.—Fig. 23.)

This sentiment, or feeling, is manifested through the upper back portion of the side head; the size of its

STRONG.

FIG. 59.—

MODERATE.

FIG. 60.—

organ is indicated by the length of the fiber to, and the prominence of the skull at, a point directly upward from the back of the ears to where the head begins to

round off to form the top. Its activity gives a cautious, apprehensive, watchful and even frightened expression to the countenance, a careful, guarded manner both in action and conversation.

Caution is that sentiment, or feeling, that gives fear, carefulness, watchfulness, prudence and apprehension of danger; it is an instinct common to man and animal; it is an element in self-preservation, self-protection; its language is "Beware," "Lookout," "Take care." Of itself, it is incapable of judging what is harmful, destructive and imprudent, but whatever the intellect or other feelings may decide is dangerous to life, interest, reputation, friends, or whatever the individual may be concerned in, Caution raises the cry of fear, "Be careful." It is the safeguard, the sentinel on the watchtower, ever ready to cry aloud against threatening danger. It combines with Vitativeness to give the fear of death, and cries out against everything that threatens life; it combines with Courage and Executiveness to prevent rashness, but when life is endangered and escape is impossible, it fans Executiveness into a furor for self-protection, and the cornered man or beast fights with the terror of desperation born of fear; it combines with the Social Feelings to make one cautious for the welfare of loved ones. With Parental Love, it gives that maternal watchfulness, that undue apprehension, lest something should happen to the little ones; through its unguided manifestation, the Mother often injures the child by over-feeding for fear it is hungry; by bundling it up and smothering it, for fear it might get a breath of fresh air; by keeping it indoors and away from all harm, instead of allowing it to get out in the sunshine and take care of itself. Caution combines with Appetite to warn against an improper ingesta; with Acquisitiveness to be careful in speculation, to look out for needless expense and be prepared for emergencies; with Approbation admonishing it to beware of whatever would be an impediment to its progress or destructive

to a good name; with Sublimity to give awfulness to grandeur; with Constructiveness to make sure and safe, to build strong; with Language to be guarded in expression; with the Reasoning Faculties to be careful in reflections, that conclusions may be correct; with Veneration to give a due sense of fear of God.

The direction in which Caution will manifest itself in the individual will be determined by the strength of the other powers; where the intellect is strong and the feelings moderate, the caution will be characterized by *prudence* and *apprehension* of danger, a tendency to look out for breakers ahead; where the feelings are very strong and the intellect moderate, Caution seems to operate only with the other feelings; persons so constituted often manifest little or no apprehension of danger; they will expose themselves, their interests or loved ones to impending danger without any thought of the consequences, but when the evil is upon them, they are frightened almost to death and thrown into a panic of fear. We have known two parents, one of whom was always *apprehending* danger, protecting the children from exposure to disease, inclement weather, bad society, trashy literature, etc., while the other did not seem to anticipate any evil results; when sickness or misfortune fell upon the children the apprehensive parent was cool and deliberate, while the other was wild with fear; in the former, Caution worked with intellect and judgment, in the latter with the feelings. The predominance of Caution renders individuals too careful, afraid to do; such are afraid to undertake anything for fear of making a failure; afraid to invest lest they should lose; with them, "A bird in the hand is worth two in the bush;" they are unable to decide, for whichever way judgment turns the undue Caution says, "Be careful, you will make a mistake;" hence they guess they will, they guess they won't, until the opportune moment is past, and where Self Reliance is weak are always seeking the advice of others rather than

deciding for self; they are always unduly alarmed and constantly suffer from imaginary evils; with perverted imagination and weak Hope they make mountains of molehills, are afraid of every change in this life and fearful of their chances in the life to come.

In its perverted manifestations, Caution casts a shadow of fear and trembling over every action, feeling and sentiment in one's life, torturing the entire existence with that most painful sensation of fear; in its spasmodic action, it may result in a panic, in which it destroys judgment, dethrones the will and carries every feeling by storm in its mad efforts to be freed from impending danger; such manifestations are not unfrequently seen, especially during a fire, when dense crowds are packed in a burning building, here men and women of ordinary good judgment will wildly clamber over the weak and trample them under foot. Its deficiency renders individuals careless, reckless, imprudent, unwatchful, inclined to take unwarranted chances and reckless speculations; to make unguarded expressions; to unduly expose the health, reputation, personal welfare, personal interests or the interests of others; as mechanics they are careless in the use of tools; as housekeepers they are breaking things or losing something; in society they are apt to associate with the unworthy, to subject themselves to unnecessary temptation or criticism; in business they are careless about accounts, the drafting of papers, taking their chances; in other words, the safeguard of the soul is deficient, and every element in the nature suffers from its absence.

APPROBATION—(No. 14.—Fig. 23.)

This sentiment is manifested through the extreme back portion of the top of the brain; the size of its organ is estimated by the height and fullness of the head at a point an inch and a half to each side of the medium line, just where the top head rounds off at the back. It finds expression, especially, in the upper lip; its activity is indicated by the lifting or drawing back

of the upper lip, so as to expose the teeth. Its activity draws the head back and to one side, and produces those graceful, pleasing *affected* manners that bid for the approval of others.

Approbation is that sentiment that gives the sense of approval, personal pride and ambition; the desire to please; the appreciation for the opinion, esteem, respect, and good will of others; it gives the love of praise,

STRONG.

FIG 61.

WEAK.

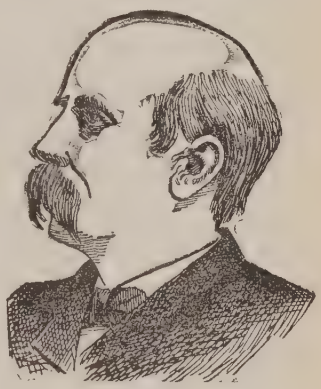


FIG. 62.

applause, desire for distinction, favor, reputation, popularity and notoriety; it gives that mental pain experienced when one is unfavorably criticised, found fault with, spoken to sharply, condemned, ridiculed or in any way made conscious that he or she has won the disfavor, the disapproval, or failed to secure the approbation desired. The sense of Approbation, or the desire for approval, is one of the most influential elements in character; its effects may be seen in every walk and calling, in every age and position of life. In its primary manifestation, it gives simply the desire for and appreciation of approval, it is entirely incapable of judging what will or will not secure this desired end; its office being to urge the intellect, and all of the feelings, to do just what will secure approval and avoid

whatever will excite adverse criticism.

Persons differ very materially in their manifestations of the sense of approval; scarcely any two can be found whose sense of pride runs in exactly the same direction; people are proud of and seek approval for those things in which they excel, or what they admire and appreciate; because of the differences in the dispositions of people, some are most ambitious to secure the approval of others for things that to persons differently constituted would be most loathsome and disgusting. A person with strong Approbation and low Organic Quality and strong propensities may be very ambitious to outdo others as a fighter, as an athlete, or in running, lifting or even in eating and drinking, according to the *predominating* propensity; combined with the Social Feelings, the person seeks social favor, distinction among the opposite sex, wants to be a leader in society; with Ideality added, is fond of fashion, proud of dress, ambitious to lead in the fads of the day. Combined with strong Self Reliance, Approbation gives self pride, ambition for notoriety; with strong Conscience, pride of honor, desire to be known, respected and looked up to for integrity and moral stability; with strong Kindness and Veneration added, it seeks the approval of God and man for kindness, it praises God with the most complimentary appellations to excite His approval; combined with the intellect, it gives ambition to study and desire to be known for scholarship, memory, inventive genius, language, originality of thought, accomplishments, according to the predominance of these in the nature; combined with Acquisitiveness, the ambition is to make money, to become known as one of wealth, as a financier, here the pride may be in the business, the farm, stock, or possessions; thus the instinct in its primary impulse is the same in all, differing only in degrees of strength and direction of manifestation. Where Approbation is strong, the person will have something of which he or she is proud and about which he is sensi-

tive and easily wounded, if unfavorably criticised. It may be the lowest act in man's animal nature, or the highest achievement that ever thrilled the soul of a philanthropist; *wherever man's ambition lies there is his sensitive spot.*

In the development of the mind from childhood to maturity, the ambition is ever changing as the mind unfolds; the ambitions of childhood are overcome and discarded by those of youth, the ambitions of youth are again supplanted by those of mature years. As a rule, the boy that was so keenly anxious to excel on the playground retains his ambitious spirit throughout life; in later years, when the intellect expands and Self Reliance becomes stronger, Hope lights up the heavens high above him, the soul mounts upward in its flight, every fiber is drawn to its strongest tension, every nerve is thrilled with energy, every power is fanned to a white heat by ambition, until the boy who was first to cross the line in the foot race stands highest on the ladder of fame, and the same pride that thrilled the young breast, once more throbs in response to the applause of an approving world. Approbation is one of the strongest incentives to action, and in its normal manifestation is conducive to much good, a due regard for the approval of others being a very important factor in human nature; one can scarcely estimate the influence of this sentiment upon society. The predominance or abuse of this sentiment leads to false pride, an undue sensitiveness or hollow vanity; it destroys the naturalness and gives an affected manner; it induces Secretiveness to aid it in covering up faults and Imitation to assist it in pretending to be what one is not; it hushes the voice of Conscience, that ever whispers to the mind, "Do right," and sends its own message to the intellect, "Do what will secure approval;" it silences the voice of judgment in dress, appearance or home and insists upon the latest fashion regardless of comfort, cost or appropriateness; it makes its possessor a slave to the opinions of others in

whatever direction it may manifest itself. Parents, nurses and teachers in whom this sentiment is very strong are always appealing to it in children; the child is told it must do this and must not do the other because of what people will say or think, thus public approval or disapproval becomes the ruling element in the child's nature; the little girl is told that she is pretty, the little boy that he is smart, until their sense of Approbation becomes perverted vanity; the girl becomes haughty and affected, the boy overbearing and conceited, so that what might have been a real blessing or advantage to each, through perverted Approbation becomes most ruinous. The sense of Approbation should never be appealed to in the child as a means of government, except in connection with Conscience, let it be praised abundantly, but praised *because it did right*. There are far too many in the world who from false education are actuated more by Approbation than Conscience; thus we will see men heading the subscription list, helping to erect schools and churches, aiding charitable institutions, or loudly promoting or advocating any popular cause, not from their real sense of justice, charity or humane interest, but because the doing of such things secures the approval of their friends and public favor; Christ understood the abuse of this sentiment, even in the church, hence He admonished His followers to "do not your alms before men," nor to "pray on the street corners to be seen of men."

SELF RELIANCE—(No. 15.—Fig. 23.)

This sentiment is manifested through the extreme back portion of the top of the brain; the size of its organ is estimated by the height and fullness of the central portion of the crown, just where the top head begins to decline towards the back head. It finds expression in the upper lip and nose, its activity raises the outer wings of the nose, draws the head backward, producing an erect, dignified, independent carriage.

Self Reliance is that sentiment that gives self love

self appreciation, self esteem, self sufficiency, self confidence, self approval; it gives dignity, gravity, independence, complacency, and nobility to character. It is a most important and influential element of mind; its activity gives that sense of one's own importance and personal value; it gives the tendency to act, decide and rely upon self; the self confidence to undertake and carry through difficult tasks, to take on responsibilities and lead in whatever is being done, not to secure the

STRONG.

FIG. 63.—

WEAK.

FIG. 64.—

FIG. 65.

approval of others, as one does when actuated by Approbation, but because of the feeling of self sufficiency and personal ability; it gives that self respect that holds one aloof from whatever he deems unworthy or beneath him. Combined with strong energies, it gives that self confidence to undertake the most difficult and laborious tasks; with strong Social Feelings, that self sufficiency that enables one to take an active, important part in society without the sense of embarrassment or diffidence, to hold one's self aloof from the unworthy, and to retain the dignity and self composure through a due sense of one's importance; with Approbation and the

other Selfish Sentiments, it gives personal pride, ambition for power, to lead, rule, govern, boss, and with strong propensities and moderate Moral Sentiments, it gives egotism, tyranny, the domineering, over-bearing spirit; combined with strong Moral Sentiments, it gives the sense of self respect, honor and integrity of character, thus combined it becomes one of the elements of self control; it helps to hold the passions in check; it says to every brutal manifestation of propensity, "This is beneath you, it is unworthy of you; for shame, that you should thus degrade or debase yourself." In many persons this feeling is really the strongest opponent to the propensities, the staff that keeps the character upright; when the Moral Sentiments would have given way and yielded to temptation, this sense of personal pride and respect for their own character prevented them from yielding.

The value of self respect can scarcely be overestimated; by respecting one's self too highly to stoop to whatever is dishonorable, degraded, impure or unworthy, whether found in a word, a thought, an act or a human being, we not only establish a strong opposition against the abuses of the propensities and gain a more perfect self control, but we command the respect of others. Without self respect it is impossible to command the highest esteem of others; *all persons that have ever won the respect of the world for their uprightness and nobility of character first respected these elements in themselves.* Combined with the Perceptive Faculties, it gives that self sufficiency and reliance upon one's own abilities so essential to success. Millions hold secondary positions in life from the want of self confidence; many of the most brilliant minds are crowded into subordinate positions on account of this weakness, while persons of ordinary and even inferior mental capacity, hold high and responsible positions, solely because they had that self reliance that gave them perfect confidence in their own ability, and gained the

confidence of others. How often have we observed men with superior learning and brilliant minds gathering as the constituents and supporters around one whom they had chosen as their leader because of his dignity and self confidence, but whose actual ability was far inferior to that of many of his constituents. Among the American people the sense of Approbation is, as a rule, too strong, while Self Reliance is deficient, this inclines them to respect the approbation of others too much and real worth too little, to seek reputation rather than character; the question is, "What do my friends, society or the world think of me?" rather than, "What do I think of myself?" The sense of approbation is often confounded with self esteem; it is Approbation that gives the desire for outside show and all of that pomp and display of society, while Self Reliance gives that independence of feeling and action, regardless of the approval or disapproval of others. Approbation puts the best on the outside to be seen of the world, Self Reliance wants what cannot be seen just as good, substantial or reliable as its external appearance would indicate. The predominance of Self Reliance renders the individual too self important, egotistical and officious; too much inclined to lead, rule and set too high an estimate upon personal ability; he is apt to be too forward in society; "get above his business," assume responsibilities for which he is not qualified and to underrate the ability and worth of others; with the intellect moderate, he is apt to forget that he alone has a right to be proud or self exalted, who has a due sense of reverence for superiors, a respect for the rights of others, a breadth of mind, a tenderness of heart and a depth of soul that can overlook the faults of the less fortunate, and recognize all humanity as members of one common family. The self-important, dignified or egotistical manner arising from the predominance of this sentiment, may at times be offensive to our sense of propriety and personal modesty, yet it commands much

greater respect and is much better for the individual than the diffident, undecided, self-depreciating, vacillating, submissive, humiliating tendency caused by its deficiency.

FIRMNESS—(No. 15.—Fig. 23.)

This sentiment is manifested through the central back portion of the top of the brain; the size of its organ is estimated by the height and fullness of the top head on a line with the back of the ears. It finds expression in the upper lip, its strength being indicated by the straightness, stiffness and convexity of the upper lip; its activity gives a stiff, firm, rigid, unyielding manner to every action.

STRONG.

FIG. 66.—

WEAK.

FIG. 67.—

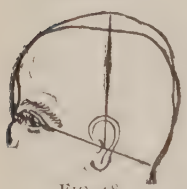


FIG. 68.

Firmness is that sentiment that gives stability, perseverance, fixedness of purpose, decision, tenacity and determination; it is the primary element of the will; it has no special relation to the outside world except through other elements of the mind, neither has it any favorites among the elements; it is entirely incapable of determining what shall or shall not be done. Its true office is to give the property of *firmness and stability to*

whatever feeling or sentiment may be in action; its language is, "Stand there, be firm." Acting in connection with the propensities, it gives dogged persistency to selfishness; it tells Courage to never yield, Secretiveness to never let go; acting with the affections, it inclines them to be steadfast; with the mechanical powers to build firm and substantial; with the intellect to give persistency to opinion, unwillingness to change; with the Moral Sentiments, moral stability, fixedness of sentiment, constancy of conviction, determination of will. Firmness is especially influenced by temperamental conditions, the Motive Temperament giving it a peculiar rigidness that borders on stubbornness. As an element in character, Firmness stands as a Samson-post, to which all the other elements of the mind are stayed. It is of vital importance to the effectual action of every mental power; when intellect would give up, Firmness sustains; when Conscience would yield to temptation, Firmness says, "Stand by your convictions;" when Courage wavers and Caution cries, "Run," Firmness says, "Stand your ground." It is one of the primary elements of self control, the backbone of the will, the iron of the character; it gives that firmness to conviction that enables one to stand by his word. There are times in every person's life, daily and perhaps hourly, when the property of stability or firmness is required to sustain some of the other mental powers in their actions; it is especially required in maintaining our proper relations to others and guarding against their undue influence. Two minds never meet without exerting an influence over each other; Firmness enables each individual to retain his individuality and peculiarities. An ivory and a putty ball come in contact; after the collision the ivory ball yet retains its perfect spherical form, its normal peculiarities; the putty ball is sufficiently dented to have changed from its normal condition and shows the impression, or the effect of the ivory ball; *the difference in the effects of the*

collision was due to the difference in the firmness of the two; in like manner, two minds meet, in one Firmness is very strong, in the other it is weak, after coming in contact the firm mind retains its peculiarities and opinions, the other will have changed, showing the effects of the firmer one. Without Firmness the individuality, judgment and opinions would be constantly made over by those with whom we come in contact; examples of this may be seen in every walk and position in life; the individual promises self or others that he will not do a certain thing, but once under temptation he yields. An audience listens to a powerful debate, the evidence presented is equal and is presented with equal eloquence and power; the last speaker will carry the decision of three-fourths of the audience in his favor. The average juror is more influenced in his decision by the eloquence, firmness and magnetic power of the counsel than by the evidence in the case. Give an able criminal lawyer who understands human nature the last fifteen minutes before a jury—he has selected—and the verdict of that jury represents that lawyer's will and the jury trial becomes a farce.

The predominance of Firmness in persons renders them too positive, determined, set in their ways, wilful, unyielding, stubborn and unable to appreciate the influence of others; such persons will often hold on long after they know they are in the wrong; with moderate intellect and strong propensities, they manifest a tenacity and stubbornness that is decidedly mulish; children that are thus endowed are so wilful as to be difficult of control, but if properly understood and wisely managed, they can early in life be taught to govern themselves. It is much better for the child to have a firm, strong will, for it will have abundant need of the same before it reaches its majority; *the wise parent will never seek to crush the will, but rather direct it,* so as to get Firmness on the side of right and justice and against selfishness, that the child may become a law

unto itself. Children, or adults, in whom Firmness is deficient are easily managed, persuaded, influenced, directed or controlled, so what may seem like a virtue in the child, becomes a weakness in the adult, rendering him the victim to the wills of others.

CONTINUITY—(No. 17.—Fig. 23.)

This sentiment is manifested through the upper back portion of the brain; the size of its organ is estimated by the height and fullness of the head just back or below the crown, or back of Self Reliance. It is indicated in the face by straight lines and the length of the features, especially the length of the upper lip.

STRONG.

FIG. 69.—

WEAK.

FIG. 70.—

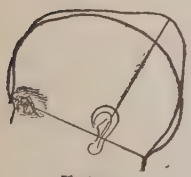


FIG. 71.

Those having a long upper lip, long features with straight lines, will be found to manifest much of this sentiment, while those having short features, curved lines and a short upper lip will be found to be deficient in this power.

Continuity is that sentiment, or feeling, that gives the power of and inclination to *continue in the present line of action, feeling, sentiment or thought;* the inclination to hold on, persist in and stick to whatever is being done; it is the principal element in persis-

tent application; it gives fixedness to energy, fidelity to affection, persistency to Approbation, patience to Constructiveness, application to study, thoroughness to investigation; constancy to the sentiments, and *stick-to-it-tiveness to every element of the mind.* It is like Firmness in being related to all of the other elements of the mind, rather than to the external world; its specific function being to incline whatever element is under its influence to continue in that line; it is pleased by monotony and grieved by change. It is a very essential element, for without it the other forces would change so quickly from one thing to another as to be ineffectual in their efforts; all great accomplishments require persistent application, hence its importance.

The influence of Continuity upon character is most manifest; among the American people it is universally wanting, hence the tendency to change from one thing to another; in Europe mechanics and professional men spend five or seven years in preparing for their life work, and then continue in that one line throughout life, their children following in their footsteps generation after generation; the Americans are unwilling to spend over three years in preparation and are ever ready to let go of one thing to try something else; it is one of the weakest elements in the American's character. A very large percent of life's energy and ambition is spent in changing from one thing to another. Mind is a limited quantity; the more it is spread the thinner it gets and the less effectual it will be in its efforts; millions are making failures of life by scattering their forces. *One thing at a time and that done well, is what makes life's efforts tell.* Where Continuity is strong and combines with selfishness, it continues that selfishness; combined with anger and hate, it may continue until revenge can be had, while without Continuity the angry and revengful feeling—though most bitter for the moment—will soon pass by. It is strong Continuity that makes one sulk when angry; it combines with

Courage and Firmness to make one continue in the stand he has taken, or "fight it out on this line if it takes all summer;" combined with Acquisitiveness it gives that constant, plodding tendency to hold on to the one business, even though not very prosperous, and if Caution be strong, the individual can scarcely be induced to change; when working with the mechanical powers it gives persistency of application, the tedious holding on to completion, the unwillingness to give up until the work is finished; when acting with the intellect, it gives application to study, the tendency to pore over and wade through whatever is undertaken. It gives the tendency to hold on to preconcieved opinions, old ways of thinking and doing things; it is opposed to change of methods or plans; it prefers the old home, the old school; it stands in opposition to fashion and change; acting with Language, it tells long stories, and makes one prolix and tedious; combined with the Moral Sentiments, it gives constancy to character, faithfulness to obligation and preference to "the old-time religion." The deficiency of Continuity renders the energies spasmodic in action, the affections fickle and changeable, the intellect notionate, the judgment oscillating and the character variable.

THE SEMI-INTELLECTUAL SENTIMENTS (7),

CONSISTING of Constructiveness (18), Ideality (19), Sublimity (20), Imitation (21), Mirthfulness (22), Agreeableness (23), and Human Nature (24), are manifested through that portion of the brain that forms the upper front side head and front portion of the top head; the size of their organs is estimated by the height, width and fullness of the above portions of the head. They find expression mainly through the upper part of the face and in the eyes. Their activity produces a graceful step, elegance in manner, artistic modulation in the voice and an agreeable, pleasant expression to the

STRONG.

FIG. 72.—

MODERATE.

FIG. 73.—

face; their deficiency has an opposite effect. The Semi-Intellectual Sentiments are those elements in man's nature that give mechanical and constructive power; the ability and inclination to build, make and invent such things as are conducive to the preservation of life and its gratification; the appreciation for the beautiful, the ideal, the artistic, that the soul may be brought in harmony with the poetry of the mountain side, the beauty of the babbling brooks and the music of their songs; the tendency to beautify, decorate, finish, and

make everything in such a way that artistic finish crowns utility; the love of and appreciation for the sublime, the grand, the awful, so that the roar of the cataract, the rainbow of peace in the heavens, the mad surging of old ocean, or the roll of distant thunder, strikes a responsive chord in the human heart; the power of and inclination to imitate and reproduce, so that the delicate tints that the sun god paints in kissing the fleecy clouds good night, or the varigated shades of beauty preserved in the rose reappear on the canvas of the artist, so that long after the shadows of nightfall have burnished the clouds and the tint has faded from the rose, they yet remain a thing of beauty on the canvas; the power to pattern after mechanical forms, to imitate manners, gestures, intonations, to personate and reproduce whatever has once been seen or heard; the appreciation for the ludicrous, wit and humor, giving an inclination to laugh at incongruities and make sport of what, if seriously considered, would be really painful; the agreeable, pleasing faculty—the angel of smiles, that would cover up every disagreeable thing in life with one wing, while she wafts sweet music of joy and peace to the whole world with the other—giving the inclination to always be agreeable regardless of conditions within or without; the instinctive intuition of the character and nature of others—that sensitive plate of the soul, that photographs within our own natures the true character of the stranger—that enables us to *feel* and by this feeling know, who to and who not to trust; to understand the requirements and longings of others and come in harmony with them, that we may know what tongue or manner may not reveal.

These are fitly called the Semi-Intellectual Sentiments, sentiments in this, that they are instincts and give instinctive appreciation for mechanism, art, beauty, poetry and harmony in human nature and in the world without, while in their associations with the Perceptive Faculties, they form a very important part of that

higher intelligence essential to human progress and the perfection of character. They give direction to energy, that force may be expended in constructing and beautifying the necessities of life; they give delicacy and artistic finish even to the appetites and passions; agreeableness and suavity to manner; direction and perfection to ambition; beauty, harmony and sublimity to sentiment; creative fancy, mimicry, wit and imagination to intellect; they are of pre-eminent importance in the advancement of mankind and the perfection of character. They are self perfecting in this, that their natural activity ever constructs, creates and beautifies an ideal, holds it above the possibilities of the real, lifts it as fast as idealism becomes realism, and thereby ever entice the individual onward and upward.

In the history of civilization, these sentiments have played a most important part; by their constructive power and creative fancy every step that has been taken in the mechanical arts, from the sewing of the fig leaves together to the moving of the machinery of the world by the touching of a button, has been due to their activity; every stitch of clothing worn, every house that shields man from the storm, every picture that decorates the wall, every mechanical contrivance that adds to man's comforts in life, every piece of art, everything that shows man's handiwork stands as a monument to the creative genius of these powers. Their effect upon character is as distinctive as upon mechanism and art; they tend to construct, beautify, adorn and perfect the character; they give grace, music and poetry to the soul quite as much as they do to mechanism and art; all literature, science, art, and mechanical devices are but the materialization, the physical expressions of thoughts, concepts and inventions of these sentiments, aided by the intellect. The predominance of these powers in persons renders them too imaginative, fanciful, ingenious, poetical, ludicrous, so agreeable as to be deceitful; too imitative, too intuitional and susceptible, too idealistic;

while their deficiency has an opposite influence on the character; it renders the energies crude and uncouth; the appetites coarse; the affections and feelings rough and indelicate; the sentiments dull and wanting in poetry; the intellect materialistic and void of all fancy, beauty and imagination. The effects of these sentiments upon mind and character can better be understood by studying the specific function of each.

CONSTRUCTIVENESS.—(No. 18.—Fig. 23.)

This sentiment is manifested through that portion of the brain forming the upper front side head; the size of its organ is estimated by the width of the head just back of the angle of the upper part of the forehead, or

STRONG.

FIG. 74.—

WEAK.

FIG. 75.-

about two inches upward and backward from the outer angle of the eye, just in front of Acquisitiveness. Constructiveness, is the sentiment that gives the power of and inclination to build, construct, make, put together; it is one of the primary elements in invention. The inclination and ability to build and construct is found in many animals, birds and insects, while others seem totally wanting in this instinct. Man placed on an island among wild beasts and reptiles compelled to defend himself and secure the necessities of life, without the aid of Con

structiveness, would stand a very poor show in the survival of the fittest; almost any of the lower animals are better prepared by nature for securing the necessities of life and protecting themselves against destructive enemies and change of season than man. By the power of Constructiveness, in the primitive man, implements were made to aid him in securing the necessities of life and to protect him from carnivorous animals; clothing and homes were constructed to shield him from the blistering sun or the chilling storm; gradually Constructiveness, aided by intelligence, ornamented by Ideality, inspired by necessity, has invented, contrived and brought forth all of the necessities and most of the comforts of life; thus in the march of civilization, Constructiveness has been the master workman in mechanical arts, doing perhaps more than any other one sentiment to promote progress. Among the world's benefactors, we question if any have done more to supply the world's necessities, add to its comforts, lighten its labors, quicken its pace, fire its ambitions, enlighten its intellect, or feed its sentiments, than has the inventor. By the power of invention the forces of the universe have been, and are, daily harnessed to do the bidding of man; it is impossible to estimate how much of our civilization, the necessities and comforts of life come to us through inventive genius; destroy the inventive power that comes from Constructiveness and in a few generations man would stand face to face with nature, knowing not how to clothe or protect himself. Constructiveness is an element of mind that everybody, regardless of wealth or position, should assiduously cultivate, unless it be naturally very strong. In merchandising, without Constructiveness, the merchant is incapable of judging of the construction, and therefore value of the goods; on the farm, there is scarcely a day that mechanical power is not needed; among the professions, it is indispensable; the force of an argument, he validity of a contract, the legality of an instrument,

the power of an oration, the value of a book or essay depends largely upon its construction, even in a life of leisure, one needs Constructiveness in the arrangement and beautifying of his home as well as in the selection of the clothes to be worn; so there is no place where it can well be dispensed with. It should early be excited in children by calling their attention to the way things are made, and pointing out the perfections and imperfections of every manufactured article about them. If every boy could have a kit of tools with which to work and a little room where he could develop his mechanical skill, it would be far less expensive and much more profitable than keeping him on the street.

Constructiveness when strong will find expression somewhere, though not always in a mechanical way; it may combine with Acquisitiveness and the Perceptive Faculties giving the planning, scheming tendency, inventing ways and means of making money; combining with Calculation to construct plans to take the advantage of fluctuations in trade (where the tendency is this way, the organ of Constructiveness will be developed towards Acquisitiveness); when working with the literary faculties, it aids in the construction of sentences, the arrangement of subject matter; it helps the conveyancer in the construction of deeds, the orator in the building of periods and sentences; combined with the Perceptive Faculties it give the mechanical, constructive turn; combined with the Reasoning Faculties and Ideality the inventive, creative, imaginative, castle building tendency, this without a strong perceptive power renders the inventor visionary and impractical, whereas, if the Perceptive Faculties are strong and the energies good, the inventor will always think of the *utility* of his plan, and will endeavor to make it as practical and simple as possible. Those in whom this sentiment is deficient are unable to build, construct, plan, invent or correctly arrange things; they may have most excellent thoughts, but lack the ability to arrange

them in their most effectual relations; it cripples them as business men, for they are unable to judge of the probable utility of the new and untried, to appreciate or make others appreciate the construction of an article. With poor Constructiveness, the dentist, the doctor, or the surgeon is awkward and bunglesome and the farmer, the stock raiser, or the horticulturist has to botch up whatever is broken or take it to the shop.

IDEALITY.—(No. 19.—Fig. 23.)

This sentiment is manifested through that portion of the brain forming the extreme upper front corner of the side head; the size of its organ is estimated by the

STRONG.

FIG. 76.—

WEAK.

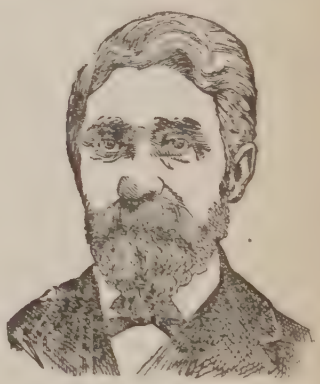


FIG.

heighth and width of the head just back of the upper corner of the forehead, or above Constructiveness. Its activity gives a graceful easy step, artistic, polished manners and an air of finish and elegance. Ideality is the sentiment that gives the love of and appreciation for the beautiful, the artistic, the poetic, the ideal, the perfect; it takes cognizance of the beautiful in all nature and reflects it in human life; it adorns utility with artistic finish; it is the primary element in creative fancy; the inspirer of poetry, the perfector of music and the artist of the soul. Its activity

gives ease and polish to manner, elegance to diction, resonance to the voice, delicacy to the feelings, refinement to appetite, sentiment to love, altitude to ambition, grace to dignity, finish to construction, fancy to reason, euphony to language, soul to poetry, beauty to sentiment, and adorns the entire nature with artistic finish, refinement, beauty, rythm and harmony. It revels in the beauties of nature; it gathers the tints of the rainbow, the blush of the fleecy cloud, the color of the rose, the symmetry of natural forms, the dazzling crystals of the snow clad cliffs, and weaves them into boquets of glory and garlands of beauty and uses them to ornament the clothing, purify the mind and perfect the soul. It is substantially the *idealizing* faculty; it seeks to *perfect* and *beautify* the manifestation of every other feeling and sentiment of the mind. In combination with the appetites, it would hold them from their gross animal expressions and compel them to be delicate; it dislikes angularity and would give roundness, curve, grace and beauty to every motion, gesture and expression; it is not contented to allow love to subsist on realities but it endows the loved one with all that is beautiful, admirable and desirable in human nature, wreathes beauty and sentiment into its every desire and perfumes the breath of love with the soul of poetry. Ideality holds an ideal high above ambition and by its magnetic charm draws the life upward; it will not allow rigid, stiff dignity to stand out in angularity, but insists that grace and beauty alone make dignity admirable; it tells Approbation that if it would win the approval of others, it must decorate, adorn and ornament with elegant dress, it must be harmonious, graceful and gentle in manner; it is not satisfied with the straight lines and utility of things as Constructiveness makes them, but insists on rounding the corners, introducing curves, embellishing, ornamenting and beautifying, so that in every manufactured article on the market almost as much labor and money are expended in ornamentation and decoration

as in utility, in order that Ideality may be gratified. It can not put up with a plain statement, a simple declaration, a cold, mechanical, logical expression of a truth, but insists on weaving the language into festoons of beauty and clothing the thoughts in poetic imagery, so that every sentence may be a thing of beauty, and every word have in it the rythm of music. It combines with the Moral Sentiments to give perfectness, symmetry and loveliness to character; it makes one love goodness, purity and virtue in his own nature and admire it in others; it hears music in the wind, sees beauty in all nature, and by the torch-light of Spirituality mounts up the ladder of Hope until it reaches that beautiful city with walls of jasper and foundations garnished with all manner of precious stones, with gates of pearl, streets of pure gold, with God sitting enthroned in its midst and and the whole aglow with the glorious light that ever radiates from His sublime majesty.

Ideality, like Constructiveness, is a quality that can safely be cultivated in all, save the very few in whom it predmominates; it is almost as influential in elevating the appetites and propensities, softening and ennobling the manner, beautifying and perfecting the character as the Moral Sentiments. The attention of children should early be called to the beauty of things, the graceful curves to be found in the leaf or the petal of the flower, the rainbow in the dew drop, the ever varying prisms in the snow flake, the beauty of the fields or forest, that the beauties of nature may early make their impress upon the young mind and help to perfect the character; they should be taught to do, act and say everything in the most graceful and artistic manner possible; let them be surrounded with flowers, pictures and beautiful scenery; often call their attention to such things and sooner or later the flowers will bloom in the children's minds, the pictures will materialize in their actions, and the beauty will be seen in their characters. In a sense, our minds are like mirrors, ever reflecting what is thrown

upon them; some are very sensitive, like the glass in the great telescope, in which worlds may be seen that are invisible to the ordinary glass; others, unfortunately, respond very little and reflect very little. By this reflection of nature, art has been perfected; the beautiful forms and tints that man has produced are but copies from the Master Artist of the universe; the poetry and song of men are but reflections of the poetry of the mountain side and the music of her babbling brooks. Crude mechanical surroundings tend to destroy Ideality, while beautiful scenery and artistic surroundings increase its power. The eye of beauty grows by feeding; no place in America are flowers so much appreciated as in the sun-kissed land of California, where they bloom in gorgeous beauty all the year round. America's best poems are yet to be written, her sweetest music is yet to be heard; her poetry and music thus far have been inspired by the rolling hills and winding streams of the East, but when the lofty peaks, the snow-capped mountains, the roaring cataracts, the clear skies and the balmy breezes, rich with the perfume from the magnolia, orange groves and perennial flowers of the far West become the inspiration of the poet, he will produce poetry such as the world has never known, and America will be charmed as never before by her own sweet music, as inspired by the transcendant beauty, matchless sublimity and magnificent grandeur of our own Italy.

The predominance of Ideality inclines persons to be too dreamy, poetic, sentimental, fanciful and inclined to sacrifice all real worth to gratify the godess of beauty; the appetites are so delicate as to be fastidious; the affections too dreamy for the realities of life; the imagination too visionary; they are inclined to decorate at the expense of real worth; the mechanic thus endowed will spend more time in "finishing" a thing than it took to make it; the speaker so constituted is apt to indulge in poetic metaphor to such an extent as to obscure the truth.

Its deficiency leaves the manner crude, the gestures angular, the appetites coarse, the affections common place, the imagination tame, the language void of metaphor and beauty, the style mechanical, and the whole nature wanting in beauty of expression, poetry of thought and ideality of sentiment.

SUBLIMITY.—(No. 20.—Fig. 23.)

This sentiment is manifested through the extreme upper part of the middle side head; the size of its organ is indicated by the height, width and fullness of the head, just where the side head rounds off to form the

STRONG.

FIG. 78.—

WEAK.

FIG. 79.

top, on a line directly upward from the front of the ear, or just above Acquisitiveness. Sublimity is the sentiment that gives the love of and appreciation for the sublime, the grand, the awful, the omnipotent, the infinite; it rejoices in the roar of the cataract, the heaving of old ocean, the flash of the lightning, the roll of the thunder, the clashing of armies, the rumble of artillery, the vastness of the plains, the terribleness of the storm, the awfulness of the earthquake, the lofty peak of the mountain, the darkness of the threatening cloud, the vastness of space, the endlessness of time, the thought of eternity, the grandeur of heaven and the wonders of

God. It combines with every other element of the mind to give to each the property of *vastness*, thereby tending to produce *breadth of mind, depth of soul and height of imagination.* Combined with the energies it prefers great undertakings; it incites Approbation to do something unusual, wonderful or awe-inspiring; combined with Constructiveness, it builds on a large scale, tunnels the mountains, spans the chasm, or erects the tower to altitudes that makes one shudder to look down from its dizzy heights; combined with the intellectual faculties it inclines them to take a broad and comprehensive view of subjects; with strong Language, it aids and inclines the speaker or writer to use adjectives descriptive of wonder, grandeur or the awful, to construct metaphors that are the imagery of the sublime, the vast, the infinite or the eternal; it aids imagination in its attempt to grasp the vastness of the universe; it inspires Calculation to count the stars, and urges Locality and Time to estimate their relation, velocity and duration; it combines with the Moral Sentiments to broaden human kindness and deepen sympathy; it enlarges our conceptions of God, His infinite wisdom, boundless mercy, omnipresent power and the grandeurs of immortality. It is substantially different from Ideality in this, that it is concerned and satisfied only with the grand, the sublime and the awe-inspiring, while Ideality can see beauty in the dewdrop or the petal of a rose, as well as in the bow of peace that spans the heavens or the granite shaft that pierces the sky; Sublimity would rejoice in the grandeur of the granite shaft or the rainbow as it spanned the sky, but would have no appreciation for a single prism of the granite or the miniature rainbow in the dewdrop. They differ quite as much in their influence upon mind and character as in their objective view, Ideality giving the property of *beauty* to each element, Sublimity the property of *largeness* or *vastness.*

Sublimity and Caution have exerted a very import-

ant influence over man's religious character; they played upon the credulity of primitive man until superstition converted the forces of nature into gods having appetites and passions like men, but possessed of wonderful gifts and unlimited powers. Man, being selfish, cruel, brutal and revengeful, he naturally endowed his gods with like qualities superhuman in extent. The phenomenal manifestations of nature gave sufficient proof to his credulous mind of the reality of these monsters of fancy and superstition; the terribleness of these gods excited Caution into fear lest they should destroy man, thus *awfulness* became the leading characteristic of his gods and *fear* the most influential factor of his superstition. From the birth of mythology to the dawn of Christianity, fear of offending, and consequent punishment by the offended gods, was the incentive to right action; the belief that the gods possessed like appetites and propensities with men, gave rise to sacrificial offerings to appease their supposed wrath. Even in the march of Christianity, where imagination has been materially aided by revelation in forming a true conception of the nature of God and the relations that man bears to His will, fear has played quite as important a part as love, quite as many are impelled to do right, be honest, attend church, aid the poor and perform other religious duties, through the sense of fear of merited punishment, as through the sense of justice or the love of our Heavenly Father.

The predominance of Sublimity in persons inclines them to enlarge upon things; it is often seen in the child and not infrequently in the adult giving a tendency to exaggerate. It give the property of *expansiveness* to imagination; writers and speakers so endowed, especially, where Approbation is strong, are prone to give exaggerated accounts and indulge in metaphor that is decidedly too large for a correct, or even harmonious description of the facts. This tendency to exaggeration, arising from the abuse of Sublimity, is most annoying

in children and no less unworthy in maturer minds. The exaggerated expressions, the unauthenticated statistics, and the unwarranted declarations found in the daily press and heard from the platform, if not from the pulpit, relative to the conditions of society, growing evils, intemperance, crime, etc., are but the public expressions of an excited Sublimity, or reflections from its conceptions of the awfulness of things. While the predominance of Sublimity and its abuses may have inflated the imagination to a harmful degree in many characters, its deficiency is no less destructive to the progress of truth; the absence of Sublimity leaves the mind incapable of grasping the *vastness* of things, the greatness of good or evil, the awfulness of the harm that may arise from a single wrong, or the wonderful good that may come from a single act of kindness. Persons with weak Sublimity estimate the effects of thoughts, acts and characters by the influence they exert upon the minds immediately associated with them; while those with strong Sublimity, reach out in their imagination and feel their influence for good or evil revibrating from the center to the circumference of the great sea of humanity, stretching from the day of their existence into the æons of eternity, tending to degrade their fellow man lower and lower to the depths of hell, or elevate him higher and higher to the heights of heaven into the presence of his God. It is Sublimity that makes the intellect take a broad view of things, that makes Conscience love a universal justice, that makes Kindness love all humanity and that makes Veneration revere an All-wise, Omnipotent God. Without Sublimity, the person may have strong reasoning powers, Kindness, Conscience or Veneration, but his sphere of activity will be limited; thus we often see persons very kind to those immediately around them, that evince none of that broader love of humanity; again, we see those who are capable of reasoning most accurately and calculating correctly on things immedi-

ately about them, that are totally lost when they attempt to grasp the philosophy of history, the logic of events, or to peer into the star-spangled dome of the heavens to study their wonderful mysteries. Sublimity is annoyed by whatever is little, narrow or insignificant, whether found in mind or matter, in an act or a character; it is pleased with whatever is large, broad or capacious, in whatever realm these qualities may be found; combined with other elements, it despises narrow views and littleness in character, but admires the comprehensive thought and loves the great soul that is broad enough and deep enough to throb in sympathy with the whole world.

IMITATION—(No. 21.—Fig. 23.)

This sentiment is manifested through the front portion of the top of the brain; the size of its organ is indicated by the height and fullness of the extreme

STRONG.

FIG. 80.—

WEAK.

FIG. 81

front part of the top head—on each side—about an inch and a half from the medium line, or directly above the front part of Ideality. Its specific expression can not be described, since its activity *imitates*, mimics and mirrors whatever is thrown upon it and it is, therefore ever-changing, but its strength may be estimated by

this imitating tendency. Imitation is the sentiment that gives the power and inclination to imitate, mimic, copy and pattern after, reflect impressions and personate; it is an instinct possessed by many of the lower animals; it is the distinguishing trait of the mocking bird. In man it stands as a mirror, and in proportion as it is perfect will the mind be able and inclined to reflect what is thrown upon it. In its co-ordination with other powers, it carries with it the specific property of *imitation*, enabling every element to repeat what it has once manifested, or the mind as a whole, to do what it has once done; to reflect, mimic or imitate what has been thrown upon it. Acting through the mind, with the motor nerves, it enables one to imitate the motions, expressions, actions, attitudes, walk, manners, gestures and expressions of others. Imitation is an indispensable factor in all branches of mechanism and art; a very large per cent of all the mechanical work done is but imitating well-known forms and combinations, the same may be said of works of art. The degree of perfection with which one will be able to work after a pattern, imitate or reproduce any piece of art, will be determined not only by the strength of Imitation, but by Constructiveness, Ideality and the Perceptive Faculties. Through the Perceptive Faculties one observes the relative position, form, size, color, shade and appearance of things, and by the power of Imitation reproduces them in mechanism and art. Combined with Time and Tune, Imitation gives the power to reproduce tones; many who pass for accomplished musicians have really ordinary ability so far as Time and Tune are concerned, but by the power of Imitation and Ideality, they personate the voice and intonations of the prima donna and pass for artists. Imitation combined with an active temperament, lively imagination, strong Human Nature, deep feelings and sentiments, give the power of the actor; the ability to take on the manners, facial expressions, character, sentiments and feelings of

others; the power to affect every feeling, emotion, sentiment and condition of the human soul; to pass from love to hate, from gay to grave, from smiles to tears, from kindness to cruelty, from candor to deception, from prayer to blasphemy. When Imitation is strong in the actor, the orator, the lecturer, or the preacher, it is impossible to tell whether he is in earnest or affecting the qualities he expresses.

Imitation, like all other elements, may be engaged by the Selfish Propensities to gain their desired ends, and thereby aid in deception. By the power of Imitation people affect whatever qualities or actions seem most expedient; the lover affects the manners of the true gentleman, is polite, liberal, kind and most attentive, because his intellect tells him these qualities will win admiration and love; if he accidentally says something that wounds the feelings of the loved one, he will affect an attitude of penitence that would inspire the balm of forgiveness in the coldest heart; he may be in earnest, *it may have all been affected* through the power of Imitation, *future actions will alone determine.* In every business and profession in which man engages, in every relation of man to his fellowman, deception is practiced through the power of Imitation, people effectually pretending to be what they are not. The abuses of Imitation are everywhere to be seen, but are especially apparent where Acquisitiveness and Secretiveness, have employed it, and Constructiveness, to produce facsimiles, counterfeit money, forge signatures, plate goods and otherwise manufacture things that are cheap and valueless, yet look exactly, and are to all appearances, like the genuine; it is a question, however, whether Imitation merits any more condemnation for such associations, than when it works with Secretiveness and Approbation in the eloquent orator and enables him to affect sentiments and feelings, convictions and desires that are entirely foreign to his nature.

In the evolution of the human race, Imitation has

been a very important factor, and is today one of the most essential elements in education. By the power of imitation, each generation has been able to do readily what its preceeding generation had wrought out by years of patient effort, application and study; thus each successive generation has early mastered the language, the works and the ways of its predecessor, and then was free to go on chiseling its way up the steeps to higher and higher altitudes. In the home, the child soon learns to imitate the language, actions and manners of the family, and here comes the power of example. Children, through Imitation, are ever patterning after the language and manners of others, whether good or bad. Throughout man's entire education and existence, a very large per cent of all that he does is performed through imitation; modes of speech, style of dress, habits of life, ways of doing and even modes of abstraction and reasoning, as well as styles of writing and constructing, are largely done by imitation. None are entirely original and but very few manifest any marked degree of originality. Imitation has no conception of the propriety of an act, word, tone, feeling or sentiment; its function being to reflect, *to reproduce;* it works just as freely with propensity as with sentiment, for evil as for good. Where Imitation is combined with the intellect faculties and Moral Sentiments in learning and patterning after the good its manifestations are most commendable, but since its powers for evil are equally strong, when working with perverted propensities, it should be carefully guarded that it may not imitate the bad. Those in whom Imitation is very strong are greatly inclined to pattern after others, and are *therefore strongly influenced by their environments;* unless Firmness, Self Reliance and Conscience be strong, they are apt to be so modified by their associates as to have no fixed character; they take on for the time being the conditions, manners, feelings and desires of those with whom are associated—here imitation overcomes individu-

ality; if the other elements of the character be strong, they will have the power to be or not to be themselves or anybody else at will. Strong Imitation often combines with Mirthfulness, giving the quality of mimicry and ludicrous personation. Where Imitation is deficient, the mechanical powers seem unable to work after a pattern; Tune can not play by ear; Language finds it difficult to reproduce tones; Ideality can see beauty, but can not copy it; Human Nature may understand character but can not personate; memory and originality must sustain the mind or it is unable to receive an education.

MIRTHFULNESS—(No. 22.—Fig. 23.)

This sentiment or instinct is manifested through that portion of the brain forming the upper corners of

STRONG.

FIG. 82.—

MODERATE

FIG. 83

the forehead; the size of its organ is indicated by the height and forward prominence of the corners of the forehead. It finds expression in every line of the face, having a tendency to produce curves rather than angles, giving a pleased, mirthful expression to the face, a twinkle to the eye; it is especially indicated by the outer corners of the mouth; where mirth is strong, from repeated laughter and smiles, the corners of the mouth turn up, while the constant seriousness on account of

deficient mirth, turns the corners of the mouth down.

Mirthfulness is that sentiment that gives the love of and appreciation for the ludicrous, the droll, the witty, the laughable; it is the fun-loving instinct; it is excited by incongruities in manner, appearance, relation, speech or sentiment; it sees the ludicrousness of any inharmonious combination in thought, word or deed, and rejoices at the incongruity; it is the basis of wit and humor. In co-ordination with other elements of the mind, Mirthfulness becomes the joker; it will work for hours with the energies and Secretiveness to put up a trick on a friend, play a practical joke and then laugh at the predicament so caused; the pleasure it thus enjoys in anticipation and realization quite compensates for the effort; combined with the Social Feelings, it delights in the innocent jest and merriment among friends; coupled with irritated energies, it becomes the cutting edge of the sword of satire and the free lance of repartee, so that wit is employed as much in sarcasm and ridicule as in the expression of things of a more pleasing nature. Combined with the intellectual faculties, it gives the mirthful, witty, jocose way of the humorist, the tendency to turn everything to a laugh; the inclination and ability to formulate in the mind ludicrous expressions, puns and incongruities that can not help but excite the sense of laughter in others; with Imitation added, it gives the power to personate or relate these incongruities so as to make them most ludicrous and laughable; combined with the artistic powers, it gives the ability to see the ludicrousness of situations and combinations, and by the aid of Imitation these conceptions are reproduced, giving us the laughable pictures of the caricaturist—the joker in art; combined with strong Language, it rejoices in telling funny stories, saying witty things and making people laugh. Mirthfulness is the distinctive element in the humorist, the funny man; with strong Secretiveness and moderate Activity, the humor will be of a dry, droll

character, while with a lively imagination, an active temperament, it will be quick and responsive.

The specific influence of Mirthfulness over each element of the mind is to give to it the properties of mirth, joy, pleasure, fun, gladness. As an element in mind, its value can not be over estimated; it is like a refreshing breeze at midday when one is sweltering under a parching sun; it is the stream of gladness that drives away all sadness; it is the sparkling light that dispels the night; it is the balm of sorrow that would cheer us for the morrow; it is like the music of the babbling brook that cheers us with its laughing melody as we climb the steeps of life. Its activity promotes all of the vital functions; it aids digestion, quickens the circulation, increases respiration, promotes the activity of the liver, increases vitality, and in every way "doeth good like a medicine." "Laugh and grow fat," is a maxim as true as it is familiar; it should always be associated with its companion piece, "Cry and die; get lean and be mean."

Those who never laugh, do not know how much of life they are really missing, or what an injury they are doing themselves by their serious manner and solemncholy ways; they seem to forget that God placed the instinct of Mirthfulness in man's nature to be used, and the fact that its cerebral location is just at the cross-roads of the intellect and the Moral Sentiments, Agreeableness and Appetite, is conclusive evidence that He intended it to co-ordinate most fully and freely with these higher elements. Some there are who seem to think it as great a sin to smile as to break one of the commandments; their faces are developed perpendicularly rather than laterally; the corners of the mouth have gone down to meet the corners of the collar; the nose is streaked with parallel lines and the whole face looks as if nature had made it by contract and made a botch of the job. "There is nothing so good as a good hearty laugh;" teachers, parents and preachers may say

and do all they can to suppress the spirit of Mirthfulness, but sooner or later, *it will, should and must have expression*, and those who would be successful in training the young, directing the mind, entertaining the public, or even in quickening and giving life and strength to the higher Moral Sentiments, must recognize this sentiment of mirth, and gratify it to a proper degree. The constant drill, drill of the schoolroom, the toil at the bench or in the counting-room robs this sentiment of its natural or free manifestations, so that when people get an evening out, they will pay more money for the comedy-farce than the play where strong characters are displayed; they will give a dollar to hear the humorist rather than 10 cents to hear an able lecture on the most important subject. Much of truth is lost for want of appropriate mirth to intersperse it; *truth without mirth is like a play without a lover, or a novel without a secret, unattractive to the average mind.* Let mirth be cultivated; give it free and full expression on all appropriate occasions; let young and old rejoice alike in innocent fun and ludicrous incongruities, and it will do more for the health of the people than patent medicines; let the church entertain her young with innocent mirth, and it will do much to keep them from the comedy-farce and theater of disrepute.

AGREEABLENESS—(No. 23.—Fig. 23.)

This sentiment is manifested through that portion of the brain forming the extreme upper part of the forehead; the size of its organ is estimated by the distance from the medulla oblongata to a point just where the forehead rounds off to form the top head—on each side—about an inch and a quarter from the medium line, or just in front of Imitation. Its activity is indicated by a happy, agreeable, pleasing expression, a pleasant manner, a graceful bow, a mobile countenance.

Agreeableness is the sentiment that gives the sense of urbanity, suavity and blandness; the desire and inclination to please not for the sake of approval or the sense

of justice, but from a kindly feeling of pleasantry; it incites one to be agreeable from the sense of the pleasure it gives others and the pleasure that comes to one's self from the pleasant manifestations of the mental powers. In its co-operation with other powers, it ever supplies the property of *pleasantness*; with Ideality, it gives grace and ease and beauty to every action, and so modifies the energies as to make their strong manifestations

STRONG.

FIG. 84.—

WEAK.

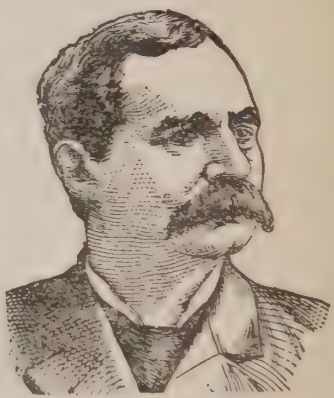


FIG. 85.—

gentle and amiable; with Approbation it gives politeness of manner, a pleasing way of saying and doing things, the ability and tendency to say even the most unpleasant things in the most inoffensive way. The manifestations of Agreeableness in its various degrees of strength may be seen on every hand; some of the very best of people, with the kindest hearts are so uncouth in their manners, blunt in expression and abrupt in style, as to almost obscure their goodness and greatly diminish their usefulness; others again, of far less merit, by their agreeable, pleasing manners, win favors and gain influence far above what their real worth would warrant.

Parents and teachers should give special attention to the cultivation of this sentiment in the young; a pleas-

ant, polite, agreeable manner is one of the best of weapons to aid one in fighting life's battles. Who is there so low in the scale of human sympathy, so dead to the influence of other minds, that he does not like to associate with one that is always agreeable and pleasing in manner? Who has not experienced the sense of feelings wounded by having a salesman, a postal clerk or public servant, give a harsh, irritating or short, snappy answer to a civil question? And who has not had the worry of disappointment lightened by the pleasant smile of the postal clerk as she said, "Nothing today?" While there may be a few guilty of the sin of playing the agreeable to a point of deception, there are far more who have sinned against their own natures and society by wearing a manner and expression fit for "treason and its spoils." *True politeness is true kindness delicately expressed*; Agreeableness is the essential element in politeness; no one can afford to be impolite, abrupt or disagreeable in manner; wealth and position may free a man from some of the requirements of society, but there is no fortune so large, position so high, nor power so influential that can excuse any man for not being polite and agreeable to his servant—his slave—as well as his equal. The true lady and gentleman show no distinction in their politeness to servant or lord. To always be agreeable and polite is not only a duty one owes to society, but one that every person owes to self, for by a reflex action of the mind, the pleasing manner we bear to others, becomes a reality in our own lives, and thus Dame Nature repays us with real joy—the essence of smiles—for the smiles we give to others. *The face that is never lit up by a smile soon becomes so dark and gloomy as to obscure the light from the soul within, and the whole nature becomes sordid and melancholy.*

HUMAN NATURE—(No. 24.—Fig. 23.)

This sentiment is manifested through that part of the brain forming the center of the extreme upper portion of the forehead; the size of its organ is estimated

by the height and prominence of the head just where the forehead rounds off to form the top head, or between the organs of Agreeableness. Its activity is indicated by the tendency to look at another person when talking with them.

Human Nature is the sentiment that gives the intuitive or sense-perception of the character, disposition and peculiarities of others; it is *instinctive* and therefore does not depend upon observation, knowledge or reflec-

STRONG.

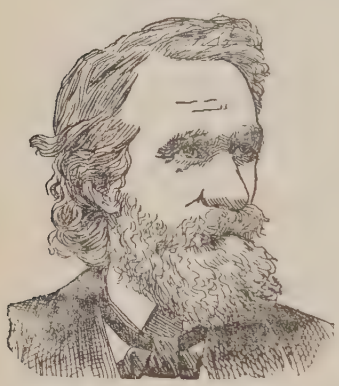


FIG. 86.—

MODERATE.

FIG. 87.

FIG. 88.

tion, but upon *intuition*: it is a sentiment not a faculty. Aside from the conceptions arising from observation, comparison, memory and reflection, man has an instinctive, intuitive judgment of the peculiarities of his fellowman. Human Nature is the sentiment through which these impressions are formed. It bears the same relation to our fellowman that Spirituality bears to God; through observation and reason man forms an opinion relative to the Infinite One, His wonders and His works, and yet it is not until Spirituality has been *quickened and the soul of man communes with its God, that it knows God as a spiritual, living reality;* so we may

know man by observation and reflection, but it requires the sentiment of Human Nature to give us that intuitive perception of the inner soul nature of our fellowman; in proportion to the strength of this sentiment will a person be able to form a correct conception of the inner nature of another. It co-operates with the Social Feelings and enables one to understand friends, form alliances that may give mutual pleasure, to find in others what one's own nature demands for its happiness, to feel and know through this feeling the conditions of another. In connection with the business powers, it enables the salesman to readily and quickly understand every patron, to adapt himself, his manners and the presentation of his goods to the peculiarities of the individual, thus meeting the approbation of each purchaser. The salesman finds one customer dignified, stiff and noncommunicative, with such a familiar, talkative manner would be most annoying and perhaps prevent the sale; another is familiar and communicative and the more thoroughly the salesman can entertain her the more goods he can sell; so that the experienced salesman, with strong intuition of character, will adapt himself and methods to every patron, and be as many different characters in a day as he has customers.

In the home, schoolroom and society, in business or in church work, wherever man has to associate with his fellowman or in whatever relations they meet, the sentiment of Human Nature is of incalculable value in enabling him to understand and throw himself in harmony with his associates. When looked at from a business standpoint its value can scarcely be over estimated, for in its activity lies success. When considered in connection with our social relations, it is as important as life itself, for upon a proper selection of and harmonious association with the companion and friends depend the happiness of life. It is paramount in importance to the teacher, preacher or reformer, since *in order to direct a life we must first understand it.* Those in whom this

sentiment is very strong, seem able to understand the feelings and desires, the joys and sorrows of everyone they meet; if Kindness be strong, they seem able to give even to the stranger just the balm for which the heart is perishing; with the Moral Sentiments weak and propensities strong, they foil themselves about even the most intelligent and work into the good graces of others for selfish purposes. Where this sentiment is very strong and Firmness and Self Reliance weak, it renders persons very susceptible to the conditions of others; they feel perfectly what others feel and when associated with strong characters are greatly influenced if not controlled by them; they take on the strong character's mental states, so that his desires become theirs. Human Nature is usually stronger in women than men, and women, as a rule, are much more intuitive of character and can come much more easily and perfectly into sympathy with others than men. Man observes, thinks, remembers, analyzes, weighs the evidence and forms a conclusion; woman feels and her conclusions are formed; man climbs the ladder round by round until he reaches the top, woman flies on the wings of intuition and lights on the topmost round and waits for man's arrival; *he can tell how he got there, she knows she is there*; each have followed the method most natural to him or her, and, strange as it may seem, it is unquestionably true that woman's intuitive conclusions are quite as often right as man's deductions.

In the broader manifestations of this sentiment, through its combinations with other elements, it becomes the basis of intuition, not only as pertains to human nature, but other things as well. There are many who are conscious from experience that their *first impressions* are usually right and best for them to follow, such have this sentiment strong; there are others who seem unable to form any conclusions, to make any estimate of character, except through a purely intellectual process; they are completely dead to the feelings, de-

sires and mental states of others unless informed by some of the five senses of their condition; they never feel *impressed* that they should or should not do so and so, such have this sentiment very weak. A sentiment so important to the well being of humanity, so conducive to happiness, should be assiduously cultivated by all. There are many who are constantly and almost perfectly guided by this sense of intuition; they seem able to *feel* what is right or proper; they become conscious of evil, the approach of the vile or the presence of honor in an instant. To the young woman who has never stifled her intuitions by associating with the unworthy, this intuitive sense of character stands as the guardian angel to her life, and if she will ever listen to its whisperings and be guided by its admonitions, she will seldom have cause to regret her actions. If one's own life is pure, so that intuition is unperverted, the approach of evil is as perceptible as the chilling blast. It often happens that external appearances contradict one's impressions, but experience proves that our first impressions are more often right, so few exceptions are there to this rule that those who invest money or confidence where they *feel impressed that there is something of a questionable character*, act most unwisely, and are usually paid for their outrage of intuition by the pangs of regret. It is quite probable that the peculiar instinct or sense of impressions that guides so many people in business, society and life in general, comes from the activity of this instinct. All are familiar with the fact of how some seem to know by instinct what is best even in the absence of any evidence on which to base a a rational conclusion, such persons are called lucky; while much of luck is born of pluck, intuitive guidance is as much a fact in the life of many a sporting jocky, business man or society votary as spiritual admonitions are in the lives of Christians.

PERCEPTIVE FACULTIES (12),

CONSISTING of Individuality (25), Form (26), Size (27), Weight (28), Color (29), Order (30), Calculation (31), Locality (32), Eventuality (33), Time (34), Tune (35) and Language (36), are manifested through the middle and lower portion of the front lobe of the brain. The size of the front lobe of the brain is estimated by the distance from the opening of the ear forward and the width and fullness of the middle and lower part of the forehead. This measurement forward,

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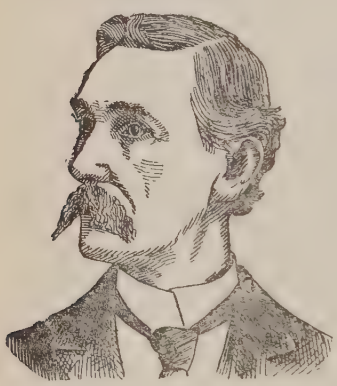

FIG. 89.—

MODERATE.

FIG. 90.

however, may not be absolutely correct, since the space occupied by the middle lobe of the brain varies. In two heads, each measuring 4 inches from the medulla oblongata to the middle of the forehead, in one the middle lobe may occupy 2½ inches of the space, in the other but 1¾ inches, in such a case the latter would have—other things being equal—¼ more intellectual brain than the former and proportionately less propensity. The extent of the middle lobe is easily ascertained by the experienced student and for all practical purposes the amateur is quite safe in estimating the size by the distance from the center forward. Their

activity gives a clear, bright, intelligent look to the eye and forehead.

The Perceptive Faculties are those elements of the intellect by which we take cognizance of the property of things in the external world, and through which we *learn* and *know*; they constitute the greater portion of what is commonly called the mind or intellect and give the power to receive and retain knowledge. Through the five senses, the various properties of things are carried to these faculties, each of which takes cognizance of one particular property of the thing thus presented. Things have their individuality or distinctness of existence, forms, shapes, sizes, weights, colors, locations, relations, order and numbers; sound has its tones and time its duration; the mind has faculties that take cognizance of these several properties of things and holds them for future use; this taking cognizance of the property of things is called perception, while holding the information thus gained is called memory. In addition to the conception and memory of the separate property of things, there is a primary element of mind that recalls what has once been in the mind and by exciting the several elements to reproduce their specific properties the original conception is produced. By the perception, memory and recollection of tones and durations through the faculties of Time, Tune and Language aided by Imitation, the mental operations of language and music are performed. As above stated, the Perceptive Faculties give the power to learn and memory to retain what is once known; they are the recipients of education, the storehouses in which information for life's uses is kept; they are the fact-gatherers and truth-seekers; through them man becomes acquainted with his environments, studies and knows the world about him; they gather the data for reason and comparison; they supply the facts for judgment; they afford the knowledge requisite for the proper guidance of the appetites and direction of the sentiments; they

give wisdom to the feelings, recall whatever has once been known and remind us of past experiences; they drink in the music of nature, recognize her myriads of forms and supply the light of intelligence to the entire mind and soul.

The predominance of these faculties give the power and inclination to learn, the desire to study, the hunger for knowledge, the close observing eye, the good memory, the love of history, statistics, facts and general knowledge. Combined with moderate reasoning powers and strong energies, they give the practical, go-ahead business sort of a character, a matter-of-fact nature; with Constructiveness, they give mechanical skill; with Ideality added, artistic and musical power; with strong Reasoning Faculties and the Mental Temperament, they give the broad, deep, comprehensive mind, the putting-things-together head, the love of scientific study, invention and research. Persons in whom the Perceptive Faculties are deficient "have eyes and see not;" they lack the ability or inclination to observe in detail; they may see things in general but not in particular; they find it most difficult to learn from nature; with strong Imitation may imitate, but do not memorize or work things out practically; with strong Reasoning Faculties and Constructiveness may be original and theoretical but are always impractical, are better at planning than executing, have more ideas than facts; with the Mental Temperament low are very dull in study.

In the present system of education, the minds of pupils are addressed as though they were all the same, and as though the intellect was a single element and if good in one direction should be in all; if the pupil can learn spelling or history easily it is expected to be able to learn mathematics and grammar with equal facility; this false conception of mind, and the system of education based upon it, has led to much error in teaching and daily embarrasses and discourages thousands of pupils. The intellect being composed of many primary

elements existing in different degrees of strength—so that one may be very strong and another very weak in the same mind—and as each takes cognizance, learns and remembers its own peculiar property of things, it follows that the pupil may have excellent ability for learning and remembering in one direction, and yet be sadly deficient in another; thus he or she may be able to learn spelling or grammar with little or no effort, but find it extremely difficult to master mathematics; the one that is first in history and literature may be poorest in science and philosophy. A proper system of education, based upon a correct mental philosophy, would recognize these conditions and so adjust the study hours as to give those who were slow in a given branch more time for those studies. Again, there is a vast difference in the way in which minds can most easily receive instruction; some learn most rapidly by writing and having things written out, while others—especially those in whom the Motive Temperament predominates—learn as fast again by having things explained to them. The true function of each of the primary elements of the intellect, their education, development and relation to mind can better be understood by considering each one separately.

INDIVIDUALITY—(No. 25.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ is indicated by the distance forward and the fullness and prominence of the center of the lower part of the forehead or just above the root of the nose.

Individuality is that faculty of mind that observes and takes cognizance of the individuality of things, the distinctness of one thing as a separate object or quality from others; it is the first faculty of the mind to recognize the distinctive, separate existence of things. If we look at a picture or any compound, we observe that it is made up of several distinct parts; *Individuality is the faculty that recognizes this fact;* it does not consider

the form, size, shape, relation or color, but the separate individualities of the component parts. While Individuality works more especially with the eye in observation, it also takes cognizance of the individuality of things quite as fully when they are presented through the sense of touch, taste, hearing or smelling. Tones and odors, thoughts, facts, truths and principles have their individuality as distinctive as things of a more

STRONG.

FIG. 91.—

MODERATE

FIG. 92.—

FIG. 93.

tangible nature. The faculty in question, takes perception through the five senses of the individuality of things in the external world and in its co-operation with the other intellectual faculties, takes cognizance of the individuality of thoughts, truths and principles. It is not limited, as many have supposed, to observation, for we become acquainted with the individuality of things quite as readily through the other senses as by sight. We thrust the hand into a bag of nuts and through the sense of touch are as quickly made conscious of the individuality of the nuts as though we had seen them; in like manner, any of the five senses may convey the individuality of things to the mind.

Individuality stands as the Door of Learning; through it the first truth pertaining to anything in nature enters the mind. When we come in contact with a thing, its individuality is the first thing to make an impression upon our minds, afterwards its several properties are recognized and a mental concept formed. The activity of this faculty inclines one to notice everything in detail, to observe the separateness of things. Persons in whom it is very strong, seem to see everything that is to be seen; the eye takes a detailed account of whatever passes before it; they pass down the street, or look over a landscape even for a moment, and they will perhaps be able to enumerate hundreds of things that they have seen; what is true of their external concepts is equally true in relation to thoughts, principles, etc.; every fact, truth, feeling or principle within their minds is held in its distinctive individuality, giving a clearness of conception that is quite as distinctive and beneficial in the realm of thought as the power to observe the individuality of things is in the realm of matter. Those in whom it is deficient may be out for hours, see everything in general but nothing in particular; they will go into a room, come out and ten minutes afterwards are unable to give anything like an accurate account of the pictures, settings and furniture; their mental concepts of truths, principles, etc., like their observations, are indefinite and lacking in distinctness. The importance of cultivating this faculty can not be over estimated; in the every-day affairs of life there is perhaps no one faculty that may so often render useful assistance and prevent one from error as the close observing eye, and the taking cognizance of "the thingness of things." In combination with the other Perceptive Faculties, Individuality gives the tendency and ability to recognize the peculiarity of things; with the Reasoning Faculties, it gives the tendency to individualize thoughts, and with Order and Calculation classifies and arranges them; in

art and literature, it brings out the distinctive individuality of component parts; and throughout the entire realm of mind and thought, it tends to individualize each distinctive feature.

FORM—(No. 26.—Fig. 23.)

This faculty is manifested through the base of the front lobe of the brain; the size of its organ is indicated by the width and fullness between the eyes.

STRONG.

FIG. 94.—

WEAK.

FIG. 95.—

Form is that faculty that recognizes shapes, figures, forms and configurations; as Individuality recognizes the separate existence of things, so Form takes cognizance of their shapes. *Everything in nature exists in some form*; thoughts and ideas of material things are mental reproductions of material forms. When Individuality recognizes the separate existence of a thing, Form immediately perceives its *shape*; it does not take cognizance of its size, weight, color, order or substance, but its shape. This faculty enters into almost every mental operation; in draughting, writing, moulding, modeling, painting, cutting, fitting, patterning and every branch of science, art and mechanism, wherever the *shape* of things are to be considered, there the faculty of Form is indispensable. It not only supplies the con-

ception of forms, that is such an essential element of mind, but it gives the memory of forms, faces and outlines. Though this power many who are unable to remember names can by writing them remember the form of the word and in this way recall the name. Combined with Ideality and Imitation, it enables the artist to copy perfectly the forms of nature, and with Causality added gives creative fancy, to see forms in all their perfectness and beauty before they have materialized in the clay, in the marble or on the canvas; with strong Constructiveness, and the other Perceptive Faculties good, it enables the mechanic to see the exact form and shape of every piece of timber or metal in a great building or a complex machine, and enables him to hold the picture perfectly in the mind until it has materialized in substance; with strong Ideality and Social Feelings it inclines one to observe the build and form of others and admire physical beauty. It notices every imperfection in shape and is annoyed by incongruities and mechanical imperfections. Its deficiency renders one unable to judge of the correctness of forms and outlines or remember faces, appearances and configurations, and leaves the inventive and imaginative powers incapable of clear, definite concepts, where the forms of things are to be considered.

SIZE—(No. 27.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ being indicated by the development of the lower part of the forehead directly above the inner corner of the eye on each side of Individuality.

Size is that faculty of the mind that takes cognizance of dimension, proportion and magnitude. It is one of the most essential faculties in all branches of mechanical work; it is especially required in those lines where the peculiar form does not admit of measurement or where the artist or mechanic must estimate the size and dimension by the eye. The faculty of Form is as

perfectly satisfied with the form of the statuette of Liberty Enlightening the World, as though it were looking upon the statue itself, while Size would be much more excited by the magnitude of the statue as it appears when seen from near Bedlow's island. In every branch of business and trade Size is an ever-active faculty; knowing the density of a thing, we estimate its

STRONG.

FIG. 96.—

WEAK.

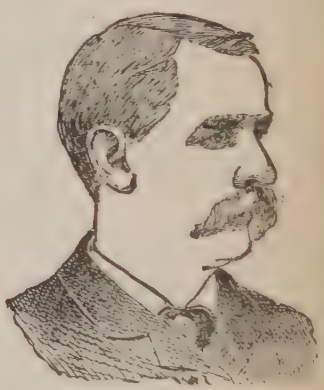

FIG. 97.—

weight by the bulk; we judge of the proportion of everything by the relative size of component parts. Things seem large or small to us according to what we compare them with, so that Size may be said to be relative so far as the mental conceptions are concerned. What we are accustomed to seeing determines largely our estimations of other things. The person whose early life has been spent in a small town looks upon its few two-story buildings with a true sense of awe, wonder and admiration, as compared to the other buildings they seem like massive structures; on removing to the city where miles of solid blocks lift their majestic forms until they seem to challenge the sky, and palatial mansions cover the greater portion of a square, a new standard of comparison becomes fixed in the mind; now let the person return to the early home and the once

colossal (?) structures will have sunk into insignificance and everything seems so small and tame as to completely and constantly disappoint the mind. "How everything has changed! I can not believe my own eyes!" is the common exclamation; the change was all caused by changing the standard of size.

Because of the constant necessity of the faculty of Size the importance of its early and thorough training can scarcely be over estimated. In forming a quick judgment of things, where size is taken into consideration, the faculty in question is indispensable; if the cook had to weigh or measure everything, she would find her work greatly increased; if the merchant had to measure the width of every piece of goods, if the artist and the mechanic were required to do everything by line and square, each would see something of the value of Size. The vast difference in the characters of minds and their ability for judging dimensions may be partially appreciated by going among mechanics and tradesmen and seeing with what correctness one will estimate the dimensions of everything, even to a minute fractional part, while another must depend upon weights and measurements for everything.

WEIGHT—(No. 28.—Fig. 23.)

This faculty is manifested through the lower part of the front lobe of the brain; the size of its organ is indicated by the development of the forehead directly above the inner half of the eye, or just outward from Size.

Weight is the faculty that takes cognizance of the laws of gravitation, that perceives of the weight of things. Things differ in weight according to the amount of matter they contain, the denser the matter the greater the specific gravity. Through the sense of touch Weight perceives the heft of things; if a person be shown a piece of metal he has never seen, Individuality perceives of its existence as a thing, Form recognizes its shape, Size estimates its dimensions; all this may have been done without touching it; now Weight

is anxious that it be picked up that it may determine its heft; it expects it to be about so much because of its size, if, however, the metal happens to be platinum, or the thing is but a shell and hollow, Weight is surprised, for from the information it had drawn from its neighbor, Size, and from its past experiences with metals, it expected the bulk to weigh much more; however, whatever the heft may be, Weight takes cognizance of it and will be able by the aid of Size to form a more correct judgment the next time. By the constant

STRONG.

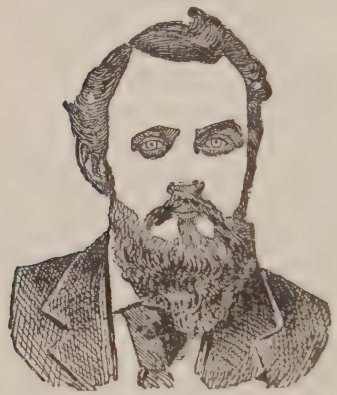

FIG. 98.—

WEAK.

FIG. 99.-

perception of the laws of gravity through the faculty of Weight the tension of the muscles are so adjusted as to maintain a perfect equilibrium of the body in walking, riding, balancing, skating, dancing, etc. The difference in people in being able to walk on a narrow plank, a tight rope or balance with ease and grace depends largely upon the activity of this faculty. When combined with moderate Caution and strong Sublimity it gives the ability to go aloft, to walk with ease on a high scaffolding, or walk the tight rope at a great altitude; combined with strong Constructiveness it enables the mechanic to adjust the blow that it may have exactly the desired force, so that a fine workman will

seemingly pound carelessly at a delicate structure without breaking it, while the amateur in attempting to do the same work would be ineffectual or smash it all to pieces; combined with the faculty of Size, it is ever estimating the weight of things so that persons in whom it is very strong will often refer to and enjoy estimating the weight of things, themselves, their friends, stock, commodities, etc.; and if Size is also strong, they may become remarkably accurate in their estimations. Combined with the other Perceptive Faculties, it enables persons to plumb with the eye, and causes them to feel annoyed when pictures, frames or fixtures do not hang or set true; the mechanic that is strongly endowed with this faculty will see at a glance if a wall, a timber, or a line is not perpendicular. Those in whom Weight is deficient, find it extremely difficult to keep their balance in riding, skating or walking; they are unable to estimate the weight of things, to plumb with the eye, or to adjust the amount of force to overcome a given resistance.

COLOR—(No. 29.—Fig. 23.)

This faculty is manifested through the lower portion of the front lobe of the brain; the size of its organ is indicated by the development of the forehead just above the center and outer half of the eye, or next to Weight.

Color is that faculty that takes cognizance of and appreciates colors. When we look about us, we see ever-varying shades, tints and colors that enter into endless combinations and give constant variety to all nature and beauty to every flower. The faculty of Color works exclusively with the eye, without the power to see it is impossible to form any conception of color. The separate existence of things, their form, size, weight, relation, order and number may be estimated by the sense of touch, and in many instances by the other senses, while their *color* can only be determined by the eye. Where this faculty is deficient, as it is in many persons, it renders them color-blind; the

eye may be perfect in its power to see and perform its natural function of reflecting upon the mind whatever passes within the radius of sight, and yet from the lack of the faculty of Color, the mind is unable to take cognizance of hues, or distinguish even the primary colors, while those having the faculty very strong are able to distinguish hundreds of colors.

Color is one of the most essential faculties in many branches of mechanism, manufacturing and art; in dress and decoration it lends endless variety to what

STRONG.

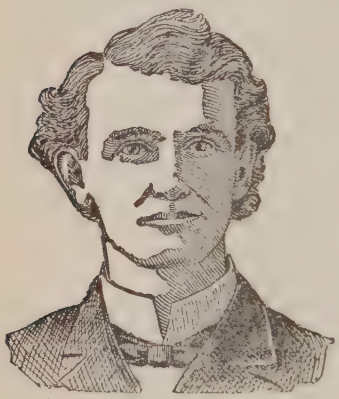

FIG. 100.—

WEAK.

FIG. 101.—

would otherwise of necessity be most monotonous. So far as the utility of things are concerned, all nature might have been clothed in a dull gray; but Color and Ideality in the mind of a beauty-loving Creator passed the sunbeams through prismatic ether and divided the light into many colors, with which He painted the verdure of the forest, gave tint to the fleecy clouds, bedecked the wings of the sweet songster, colored the petals of the rose and draped the whole world in a gorgeous "robe of many colors," and then placed the faculty of Color in the mind of man that he might appreciate and enjoy the decorations of nature and reproduce them in art. Color shows the effect of cul-

ture quite as much as any other one faculty; in proportion as the mind becomes refined will it seek the more delicate shades and harmonious blendings in decoration, dress and art. The aborigines are fond of colors, but the stronger the colors and the greater the contrast the better they like them. Strong Color is indispensable to a high order of success in decorative art or painting, and in the manufacture of colored goods, as well as in a great many other lines of work. The daily "color tests" made on engineers and trainmen have developed the fact that a great many persons are sadly deficient in the faculty of Color, and therefore it should be assiduously cultivated in the young by directing their attention to tints and shades everywhere.

ORDER—(No. 30.—Fig. 23.)

This faculty is manifested through the outer corners of the front lobe of the brain; the size of its organ is

STRONG.

FIG. 102.—

WEAK.

FIG. 103.—

indicated by the fullness and prominence of the lower outer angle of the forehead, or the development just above the outer corner of the eye.

Order is the faculty that takes cognizance of *order*, *system*, *method* and *arrangement*. From the very nature of things, they must necessarily bear certain relations

to one another in order that they may most easily, readily and perfectly perform their functions. Law and order reign throughout the whole domain of the universe; without order all would soon be reduced to chaos by conflicting forces. *As self preservation is the first law of man's feeling nature, so order is the first law of his mental nature.* System and arrangement are a prerequisite to the highest order of success in any vocation or calling in life. Order is the faculty that gives the appreciation for and inclination to do and have everything arranged in their proper relation to other things. Combined with strong Locality it will have a place for everything and insist on having everything in its place; persons so constituted will spare neither time, energy nor pains in systematically arranging everything about the house, the store, the business, the library or whatever they are concerned in, so that were they called upon in the night they could go at once and place the hand upon the desired article; if Ideality be strong, they will show great skill in arranging things appropriately and harmoniously, but if Ideality is deficient their conceptions of order may be so out of harmony with propriety as to appear absurd or ridiculous. The housekeeper, the farmer, the mechanic, the merchant, the librarian and the professional man, without Order, always work at a great disadvantage; they never know where to find a thing when they want it; they begin work in the wrong place; do the wrong thing first and are always working at a disadvantage because in the midst of chaos and discord. There are thousands in every vocation in life who are constantly overworked and yet are unable to accomplish nearly what they might simply because they have no order, system or plan in their work. By having everything systematically arranged—a place and time for all things—so that each can be taken up in its proper order, a third more might be accomplished with the same effort and far less worry.

If we look into a well-arranged library, where every book is numerically and alphabetically arranged on the shelves, so that even the stranger can place his hand at once upon the desired volume, then if we look at the contents of the library after it has been dumped by hurrying firemen and an excited crowd into a neighboring building, in a condition that makes it possible to find anything but the desired volume, we get a slight conception of the difference between order and disorder and the great advantage of the former over the latter. This fairly illustrates the difference between minds, the well-arranged mind, in which every mental operation, concept, thought and expression is arranged perfectly and systematized, so that the person can call up at will any desired mental concept, is like the well-arranged library, while the books in disorder but fairly typify the chaos that reigns in the mind without Order; the latter may have splendid thoughts, beautiful mental images and vivid conceptions, but their worth, utility and beauty are lost in the chaos of their disorder. There are those in whom the faculty of Order is so influential as to make them perfect slaves to system, method and arrangement; many a well-meaning housewife has worn herself out unnecessarily and left a home without a Mother by an unwise slavery to the faculty of Order; not unfrequently among teachers and business men much valuable time is wasted by being too particular about having everything *just so*. The way in which persons will manifest Order, even where it is strong, will depend entirely upon the relative strength of the other powers, working most effectually with the stronger elements. If the propensities and Constructiveness are strong, the person will manifest Order in placing, arranging and systematizing things, while if the literary faculties predominate, he or she will show more order and system in the arrangement of thoughts, sentences and subject matter. Children should early be taught to be orderly and systematic in everything they

do, to have a way of doing, a place for every garment, and be taught to do each piece of work in its order and keep everything in its place, this habit thoroughly established in their natures will be of incalculable service throughout life.

CALCULATION—(No. 31.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ is indicated by the width and fullness of the head at the outer angle of the eyes.

STRONG.

FIG. 104.—

WEAK.

FIG. 105.—

Calculation is the faculty that takes cognizance of numbers and gives the power of enumeration, the ability to count, add, subtract and comprehend the multiplicity of things. Everything exists in numbers; the universe is composed of many systems, each system of many planets, each planet of many compacts and organizations, each organization of cells and each cell of atoms. Calculation enables the mind to take cognizance of the number of things; we estimate, buy and sell many things by their number, by the dozen, gross or thousand, while such things as would be difficult to enumerate, we establish standards of weights, measures and durations and estimate by the number of ounces, pounds, tons, inches, feet, rods, seconds, minutes,

hours, etc.; so that everything is estimated by *numbers*. Calculation gives the power of and inclination to count, calculate and enumerate. It is the primary faculty used in arithmetic; combined with the other intellectual faculties it gives the power to comprehend the relation of numbers and the science of mathematics. Calculation combined with strong Vitativeness inclines persons to estimate and take an interest in the *age* of others; with strong Inhabitiveness, they will tell how long they have resided in a particular place, and if Veneration be strong they will prize most highly relics of antiquity; combined with Acquisitiveness, it gives the tendency to count money or things of value, to estimate per cents, profits, etc.; with strong Eventuality it gives a great love of statistics; with Time added, the inclination or ability to remember the particular hour or day when a thing occurred, a fondness for chronology and a tendency to base conclusions on statistics or mathematical deductions; with Comparison, it gives the tendency to compare numbers, dates, etc.; with Sublimity, it looks into the star-spangled dome of heaven with the thought of the number of worlds; it modifies Language and enters into metaphors to speak of the "sands of Saharah's plains" and "the drops of old ocean" and often induces the imagination to get the numbers too large.

Calculation, like the other Perceptive Faculties, is constantly employed in every vocation and condition of life. In man's relation to things, space and time, number, distance and duration must always be considered; without the faculty in question, it would be impossible to count or form any estimate of numbers. A good degree of this faculty is of paramount importance in business and everything pertaining thereto, since its activity gives the ability and inclination—when combined with Acquisitiveness—to count, calculate and estimate quickly and accurately money, things and their values. The business man in whom this combination

is strong will ever be counting the profit and loss, per cent and interest, watching the traffic and fluctuations of the market and be prepared to conform his business to the requirements of the times and take advantage of the shiftings of trade. Great strength of this faculty is also indispensable in the surveyor, civil engineer, architect, navigator or astronomer, or in any place where the science of numbers is considered.

Among many of the savage and semi-civilized tribes the faculty of Calculation seems almost entirely wanting. Some of them are unable to count above five or ten and seem utterly incapable of comprehending the relation of numbers; even among the most highly intelligent and cultured races, there is a vast difference in the strength of this faculty; some seem able to perform the most difficult problems in the mind with great rapidity and perfect ease, while others find it extremely difficult to perform the simple calculations necessary in making change. Two of the greatest minds and most distinguished characters of the present century were so sadly deficient in Calculation that they were unable to master the multiplication table; while many of otherwise ordinary minds have no trouble whatever in the study of arithmetic or the science of mathematics.

LOCALITY—(No. 32.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ is indicated by the fullness of the forehead about three-quarters of an inch above the inner corners of the eyebrows, or just above Size and on each side of Eventuality.

Locality is that faculty that takes cognizance of the position, place or location of things. No two things can occupy the same place at the same time, so that each thing has its peculiar location and bears a certain relation to other things, the faculty in question takes cognizance of this position or relation of things; it gives the desire to want to see and the ability to remember places; it gives the power to keep directions and geo-

graphical locations in the mind so that notwithstanding the changes of position in travel, we still know the direction towards any given place; it enables the mind to remember directions and keep the points of the compass. The faculty of Locality is even more strongly manifest in many of the lower animals than in man; they find their way as by instinct; if carried a long distance, even over a tortuous route and so caged that they

STRONG.

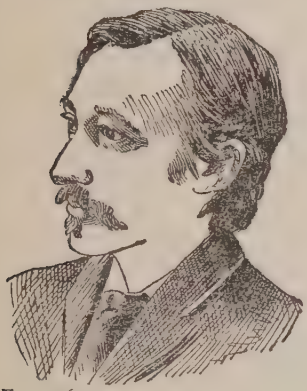

FIG. 106.—

MODERATE.

FIG. 107.—

can not see out, on being set free they will start back and often make a direct line for home; birds migrate hundreds of miles, yet come back to the same place to nest, and even fish go to sea and then come back to the brooklet in the spawning season. In man this faculty plays a very important part in his every-day life; something of the extent of its utility and importance can be understood by imagining that we do not know the location of anything and are compelled to go until the eye or the sense of touch informs us that we have found the desired article. There are those who have this faculty so strong that, like the animal, they instinctively know directions, in the winding streets of the city, in the dense forest, on the broad plain, or the trackless bosom of the deep, in the darkest night or densest fog, they

seem able to keep their directions, and retain a perfect chart of their surroundings in the mind, so as to know exactly where they are and the direction they should go to reach any desired point; while others can never keep the points of the compass and are always getting lost and can never remember the geographical location of any place. Its strong activity gives persons a fondness for travel, an insatiable longing to see some place they have not seen; it makes them restless; inclines them to move about; they no quicker see the peculiarities of one place than they are inspired by Locality to want to go somewhere else, this is especially true where Inhabitiveness is moderate. In the march of progress, mankind is much indebted to the activity of this faculty; by giving the instinctive desire to travel and see places, it has caused man to break loose from his attachment to home and wander over the trackless plains, down winding rivers, through mountain gorges and across the briny deep in the discovery of new lands for man's use, wealth and comfort.

Locality combines with the other mental powers in such a way that whenever a thing is thought of Locality remembers immediately where the thing is, and presents to the mind's eye a picture, as it were, of the thing and its surroundings, so that where this faculty and Order are strong the person will be able to tell the exact location of everything in or connected with his house or business; it is wonderful to see how persons so endowed, can recall even in old age the exact location and relation of everything that surrounded them in childhood, and quite as surprising to see how those in whom the faculty is deficient can lay a thing down, and one minute afterwards can not tell where they placed it. There are those who are so deficient in this faculty that they forget the location of their own store or church and can get lost in broad daylight in a town of five thousand inhabitants and within half a mile of home.

EVENTUALITY—(No. 33.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ is indicated by the fullness of the center of the forehead.

Eventuality is the faculty that takes cognizance of events, circumstances, news, etc., and gives the power to recall them; it is the historian of the mind; it receives the facts gathered through the five senses and

STRONG. WEAK

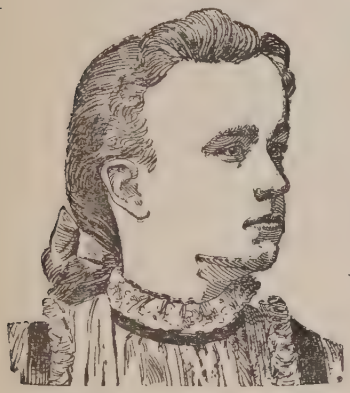

FIG. 108.—

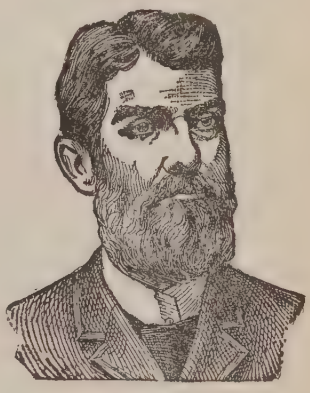

FIG. 109.

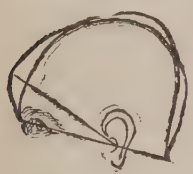

FIG. 110.

holds them in the abstract for future use. To illustrate: Through the eye Individuality takes cognizance of a ship's landing, Form recognizes its shape and the shapes of the things thereon, Size the dimensions of the whole and parts, Color their hue, Calculation their number, Order and Locality their relation, all of these constitute parts of an event, *the facts* of which Eventuality retains. Eventuality is like a sensitive plate on which is photographed the pictures reflected by the powers of perception. Each of the primary Perceptive Faculties reflect a property of things onto the mind, the combination of these reflections reproduce a perfect picture in the mind, or *perfect in*

proportion as the powers of perception were perfect; Eventuality retains this picture as thus reflected upon it, perfect or imperfect as the case may be. As a primary element of the mind, it holds events, occurrences, knowledge of things, facts and history for future use. In relation to the other primary elements of the mind, this faculty performs the distinctive function of *re-calling* or *re-collecting*, which is substantially different from memory. *Memory is one of the primary functions of every element of the mind*; each element remembers the property or thing of which it takes cognizance; but since each faculty retains but one particular property, it cannot recall the whole picture to the mind; the power of recalling the whole, by re-collecting from each element its distinctive part, requires a special faculty that is connected in function with all the elements of the mind; this special function of re-collecting is performed by the faculty of Eventuality. Upon the strength of this faculty depends the power of the mind to recall what has once been known or has come within the conception of any of the senses.

Memory, considered as a whole, is a power of mind resulting from and depending upon the combined action of the several elements of the mind. *Where any element of the mind is deficient the memory will be correspondingly defective in that direction*; thus those having weak Locality, Size or Form will be unable to remember places, forms or sizes. The power of recollection arising from the activity of Eventuality differs substantially from memory, memory being that power of mind that *holds* primary concepts of things, facts, feelings or events; recollection being the power to recall from the several memories, or elements of the mind, their portion of the concept, so that when they are put together, the fact or the thing appears in all the perfection in which it was originally thrust upon the mind. The reproduction of the image, thus brought forth from the storehouse of the several elements, will be perfect in each part in

proportion to the strength of each element from which it is drawn, and the thoroughness of the original conception. To illustrate: You witness the burning of a building; each of the Perceptive Faculties takes cognizance of its particular property; Individuality observes the existence of the building, Form its shape, size its dimensions, Color the various colors of the building and the flame, Order, Calculation and Locality the number, position and relation of things, all combining to form a mental picture of the conflagration; the event as a fact in history is retained by the faculty of Eventuality: years pass on, other scenes and experiences occupy th mind, something occurs, an outward experience or ai inward reflection, the reading or hearing of something similar or suggestive and the fact of the burning of the building is recalled, whereupon the faculty of recollection (Eventuality) will gather from the several primary elements of the mind the part or property they hold in trust, and the conflagration will appear once more as a mental picture, substantially as when witnessed, perfect or imperfect according to the original conception, less what has become so indistinct as not to be recalled. In case the faculty of Size was deficient the original concept *would have been defective as pertains to the dimensions* of the building and in the absense of the building the account of the *size* would necessarily be unreliable, while if the faculty of Form was strong in the observer, the *shape* of the burning structure would be perfectly recalled. It is questionable whether any experience, event or mental picture *ever leaves the mind;* experiences in dreaming and drowning go to prove almost, if not conclusively, *that all clear conceptions are forever retained;* the power to recall them may be lost, but somewhere in the storehouse of memory the prototypes yet remain. That memory and recollection are substantially different properties of mind is a self-evident fact to any one who will stop to think, independent of the books. All are familiar with the experience of being totally unable to

recall a thing, it may have been but a simple line of poetry, or a childish song recited years ago, but if life depended upon it, it could not be recalled, and yet let someone give but the first two words, and immediately the entire verse and perhaps all of the poem can be recalled; *it was in the mind, memory had retained it, but the power to recall it had failed.*

The value of this faculty, that remembers events and calls up from the archives of mind past experiences, reproducing the panorama of life before the mind's eye, can scarcely be estimated. If there be one mental faculty that is of more importance than any other it is surely Eventuality. It co-operates so perfectly and completely with every other element of mind, that without it the whole mind would be constantly lost, absolutely having no conception of the future, because knowing nothing of the past. Blot from the mind, if possible, all knowledge of past experiences, destroy all history, take away all known truth, remove every conception of science and law, place a person in the world with the primary elements of mind, but positively knowing nothing, and we have a fair sample of what the mind would be without Eventuality. Without the power of Eventuality, Vitativeness would fail to recall the early life, Appetite its relished food, Acquisitiveness its possessions, Amativeness its loved ones, Parental Love the child, ambition its early dreams, Constructiveness its plans, Causality the causes of things and Veneration its God. Eventuality, by supplying the power to recall, gives that property of mind commonly spoken of as memory; like all other elements, it differs in degrees of strength in different individuals. Some are able to recall almost every event in their lives, or all that they have once heard, read or known, making them natural historians; such persons excel in literary branches of study, and yet may from want of Calculation, Causality and Constructiveness be very poor in mathematics, science and mechanism; they

have more power to memorize than to reason; they may become an encyclopedia of facts and events, but are illogical; they usually base their conduct, judgment and opinions upon what they have learned, without stopping to reflect. Sometimes the tendency to memorize everything is so strong that Eventuality seems to usurp all mental power; minds so constituted may gather a great fund of knowledge, but be unable to make any practical application of it. The most prodigious memories in history have invariably been found in minds not above the average and usually inferior in originality and reasoning power. There are others who are unfortunately weak in Eventuality and find it extremely difficult to memorize anything, events in their own lives even can not be recalled. None but those who have suffered from a poor memory can realize what inconvenience it causes, what expenses and losses it incurs and what a constant annoyance it is to themselves and others. Its cultivation should begin early in life; the power to recall events, like all other mental powers, grows by use and deteriorates when idle.

TIME—(No. 34.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ is indicated by the fullness of the forehead about an inch above the outer half of the eyebrows, or just outward from Locality.

Time is that faculty that takes cognizance of duration and succession of time; it remembers dates and relation of dates and periods; it is the chronologer of the mind; it gives the power to remember when things occurred, and estimate durations. It is this estimation of durations of time that enables one to keep time in walking, in music, or to form an estimate of the time of day, or tell in the mind how long since a thing occurred. Planets pass around their orbits in a given length of time; earth has its seasons and fixed periods, by its rotation and relation to the sun, the day is divided from the night and the summer from the win-

ter; man takes cognizance of the duration of these periods, divides and subdivides them into hours, minutes and seconds, thereby forming standards by which time is reckoned. We learn by experience the length of these several periods and durations, and through the faculty of Time are able to estimate them. In proportion as this faculty is strong will we be able to estimate accurately the time of day or the number of minutes that have elapsed since a thing occurred. Time com-

STRONG.

FIG. 111.—

WEAK.

FIG. 112.—

bines with Calculation and known facts to form estimates when a thing will occur or how long it will take to accomplish a given object; it combines with Eventuality in recalling the time or period when a thing has occurred. It is quite interesting to note how persons in whom Time and Eventuality are both strong will in starting to tell a fact or experience, begin by giving the exact hour of the day, the day of the week and month, and continue to designate by saying, it was the day after so and so occurred and just three weeks before another event; all of these chronological events must be recited before they can begin to give the facts they started out to. Quite the opposite of this may be observed in those who are deficient in the faculty; they

are unable to give any accurate account of the time when a thing occurred; they recite as contemporaneous in history things that occurred five hundred years apart, or mix their Fourth of July experiences with their Christmas entertainments. There are those who through the activity of this faculty, Eventuality and Calculation, are able to keep time almost as perfectly in the head as by the aid of the watch; if they are about machinery and the speed is increased the fractional part of a second they will detect it; they will go to sleep and wake up at any desired time; if awakened out of a sound sleep, they will be able to tell close to the time of night; they keep step or the time in music without any thought or volition on their part; such persons are much interested in dates, and with the Reasoning Faculties strong enjoy studying and calculating the relation of the planets and the time of their transits and eclipses. There are others who from the lack of this faculty seem unable to form any conception of the duration of time, without the aid of the timepiece or some other assistance they could not tell within two hours of the time of day, after having been sound asleep they do not know whether they have been asleep five minutes or an hour, their step is irregular and therefore out of time with whatever is keeping time; they are unable to keep time in music, take no interest in the study of dates, and are quite as apt to be ahead of or behind time as on time; they waste many of life's precious moments by being ahead of time and having to wait for something, or being behind time and getting left.

Time enables us to take cognizance of the passing moments, and therefore plays an indispensable part in our every-day life. Without the rythm and harmony arising from everything having its time and season everything would be in chaos, by its aid business begins and closes at fixed times, transportation is regulated so that one might lay out ten thousand miles of travel, and before he started would know just where he would

be during every hour of the journey. By its aid thousands of people congregate at a given point, at a given hour; through it the whole social and business world are regulated; without it we would never know when to do, expect or depend upon anything. Its activity in the individual gives promptness and exactness in time, a tendency to have a specified time when each thing must be done. This faculty is so important to a well-regulated life and a successful social or business career, that unless it is quite strong it should early be cultivated in the child.

TUNE—(No. 35.—Fig. 23.)

This faculty is manifested through the front lobe of the brain; the size of its organ is estimated by the width

STRONG.

FIG. 113.—

MODERATE.

FIG. 114.—

and fullness of the middle and lower part of the forehead just where it rounds off to form the sidehead, or just outward from Time and above Calculation.

Tune is that faculty that gives the perception of the harmony of sounds, the sense of melody, the ability to distinguish one tone from another and to learn and remember tones. As Form takes cognizance of the shapes of things and remembers them so that they may be recalled at will, so Tune takes perception of the

variety and peculiarity of tones and retains a mental concept of them; in the reproduction of tones, Tune determines their perfectness. When one is color-blind the power to see objects, forms, sizes, light and dark may be perfect, yet the person be unable to distinguish colors, hues and tints; in like manner, when Tune is deficient, the power of hearing may be perfect, the person be able to hear the faintest sound possible to the human ear and to distinguish degree or volume of sound perfectly, and yet be unable to distinguish tones.

All motion is accompanied by more or less friction, all friction produces vibrations, all vibrations produce sound. Whether sound is a finely attenuated substance or merely air waves is a debatable question. Whatever may be the nature of sound, it is a product of motion, and whatever moves produces it, and when it is sufficiently strong the ear takes cognizance of it. All varieties of tones are produced by and depend upon the number of vibrations per second and the dimensions and nature of the thing that is vibrating; when vibrations are sufficient to produce a noise sufficiently strong to be recognized by the ear, it is conveyed to the brain where Tune recognizes and takes cognizance of the character and peculiarities of its tones, just as the Faculty of Form takes cognizance of the shape of any image thrust upon the mind. Were the ear sufficiently sensitive it would catch the noise produced by everything that moves, and were Tune sufficiently strong it would convert the endless variety of tones into beautiful harmony and thrill the soul with the music of nature. The faculty of Tune is indispensable in music though not the only faculty requisite for success, for Time is quite as essential to estimate durations, and Ideality, Imitation and Constructiveness to give beauty and the power to reproduce tones. Tune recognizes variety and harmony of tones, Time, aided by Ideality and Constructiveness places the tones in such a relation to one another as to produce music. There are those who

are so deficient in this faculty that they can only distinguish a few of the simpler tones; the majority of people can only fully appreciate simple harmonies and melodies. Complex music is unappreciated by the masses, because their musical faculties are not sufficiently developed to make harmony of it.

Among savage tribes the tones produced are most simple, as we rise in the scale of intelligence and mental complexity and the mind becomes refined, it produces and appreciates variety of tones and complexity of music. The faculties of music combine with all the other elements of mind, in the production of music that gives expression to all the feelings and sentiments in human nature; thus combined with Courage and Executiveness they produce martial music; combined with the affections, the sweet melodies of love, with Inhabitiveness, "Home Sweet Home," with Veneration and Spirituality, sacred song, and with Kindness, they sing of "Jesus and His Love." So the varieties of music are but the different expressions of man's nature set to the rhythm of song. The class of music preferred by each individual is determined by the peculiarities of his or her disposition; each enjoys most the music that appeals to the strongest elements in his nature whether it be propensity, feeling, faculty or sentiment. Those having a predominance of the martial spirit prefer martial music; those who live in their feelings are charmed with the sentimental ballad; where the æsthetic and intellectual powers are very strong, the complex symphonies and harmonies are preferred, while those having a predominance of the Moral Sentiments are inspired by sacred song. Since like excites like, the different classes of music excite in one's nature the same class of elements of mind that produced the music, hence the *power* of song; martial music stirs the martial feeling and many a man under the power of martial music has been thrilled with patriotism and inspired to willingly give

his life's blood to deepen the colors of his country's flag; love songs, the mother's lullaby and the music of home excite within one's nature those tender ties, and where is there a heart so cold that it will not revibrate in sympathy to sweet songs of love? Sacred music calls out the devotional spirit, and comes like a breeze from heaven to awaken our spiritual forces and fit us for the enjoyment of celestial song; in like manner, the perverted activity of man's baser nature has set his most carnal feelings to musical rhythm and given to the world the very essence of vice, clothed in the sweetest melodies; when these are reproduced—as they usually are in the dance room—they excite the feelings in the dancer that thrilled the carnal heart of their composer, hence the seductive power of the midnight whirl, to music that was born of hell, though tuned to the harmony of heaven. Tune is quite as essential to the correct modulation of the voice in speaking as in singing, a good degree of this faculty is indispensable to the highest order of success in elocution; one may have a strong voice, and have it well under control so far as degree and volume are concerned, but without Tune it will lack variety of tone, harmony and sweetness.

LANGUAGE—(No. 35.—Fig. 23.)

This faculty is manifested through that portion of the front lobe of the brain lying over the orbital plates; when the convolution through which Language is manifested is large it crowds the eyeball forward and downward, giving prominence to the eye and often a fullness about a half inch below the eye.

Language is that faculty that gives the power of speech and modulation of tones; it gives verbal memory and the power of expression. Without the faculty of Language one might utter incoherent sounds by the power of the voice, but would be unable to articulate and modulate the several tones in such a way as to produce words. Among the lower animals the tones uttered are comparitively simple and correspond with

the simplicity of their nature; yet unquestionably these simple utterances serve the purpose of language and are instinctively understood by animals of the same class. Among the lower tribes and races of men the number of distinct articulations possible and the modulations constituting their language are comparatively few. As we rise in the scale of intelligence and mental complexity, the power to articulate distinctly and utter a

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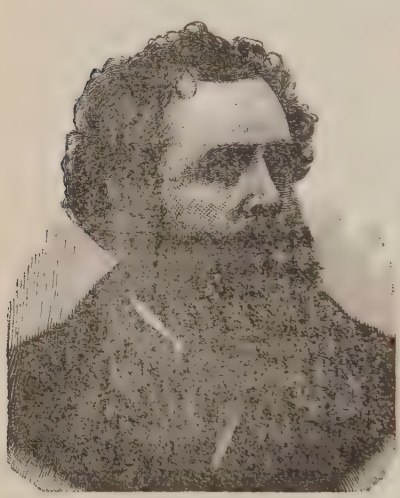

FIG. 115.— FIG. 11.

variety of tones is found to increase proportionately. The power of articulate speech is natural to man and will be strong or weak according to the complexity of the mind and the strength of this faculty. The language one will use is purely a matter of association and education.

Man in his primitive state, or when characterized by propensities and perceptive powers, gave utterance to such tones and formulated such language as would convey or give expression to those elements that then ruled in his nature; as the higher faculties and sentiments

became developed, new articulations were formed and new words coined to give expression to ever-increasing faculties of mind; as the mind became more and more complex, the language became correspondingly complex and the vocabulary of words correspondingly increased. In every language there are classes of words that are the natural expressions of the several elements of the mind. The nature of the language will correspond with the character of the people who evolved it. The peculiar character of a language depends primarily upon the leading characteristics of the people who coin it; the business faculties coin such words as are required in trade, the reflective powers such as give expression to abstract thought, the observing faculties nouns and adjectives, the Moral Sentiments the expressions of reverance, submission and justice; the proportion of each of these parts in any language will correspond to the relative strength of these several elements of mind in the nation. Words and phrases come into use or fall into disuse accordingly as the disposition of the nation changes. A language evolved by philosophic and scientific minds, given over to a nation in which the social and business qualities greatly predominate would soon lose many of its distinctive features and be supplimented by the phraseology of trade. What is true of the philosophy of language as applied to nations is equally true in the individual. Each person's favorite vocabulary mirrors his or her mind; those having weak imagination and sentiment with strong appetites and propensities will naturally select words that are expressive of appetite, courage, business and things; one in whom the affections and sympathies are strong will naturally use many words expressive of these qualities; those having strong Perceptive Faculties and Comparison will use many nouns and descriptive adjectives and reduce everything from the abstract to the concrete form of speech; while those having strong Ideality and Sublimity use many adverbs, they gather

the fragrance of language and wreathe it into bouquets of beauty, garlands of metaphor, euphony of tones and music of speech. The language of Ideality and Sublimity is decorative, metaphorical and expansive in character, and where combined with Spirituality and Veneration, becomes sympathetic, symbolical, fervent and reverential.

The ability to learn languages depends primarily upon the faculty of Language, but it is materially aided by Eventuality. Those possessing the faculty in a strong degree commit to memory and recite verbatum most easily, and quickly learn foreign languages by hearing them spoken; where the Reasoning Faculties are moderate and Approbation quite strong, such persons are apt to talk words rather than ideas, public speakers so constituted are given to verbosity, circumlocution and tautology; while those in whom the faculty is deficient often fail to make their thought understood or subject appreciated from the want of language to express it. Parents often make the fatal mistake of checking children from talking, and in this way destroy their natural freedom and power of expression; the young mind should be fed so that the child will have something to talk about, and then direct the language into appropriate channels, insisting upon correct and direct modes of speech, so as to avoid superfluity and yet not destroy the power of expression.

REASONING FACULTIES (2),

CONSISTING of Causality (37) and Comparison (38), are manifested through the upper portion of the front lobe of the brain; the size of their organs being indicated by the distance forward, and the fullness and prominence of the upper part of the forehead.

STRONG.

FIG. 117.—

WEAK.

FIG. 118.

The Reasoning Faculties are those elements of the mind that take the data gathered by the powers of perception and the truths held in the storehouse of memory and by comparing and analyzing them draw deductions from known facts; they give the power to reason by induction and deduction, from cause to effect and from effect back to cause; they give the power of logic, the tendency and ability for abstract thought; the inclination to theorize, plan, speculate and philosophize; the power to think abstractly and form conclusions from known facts relative to the truth or the propriety of things. They are related to mind rather than the external world, their special function being to reflect, analyze, digest and put together such data as are furnished by the other elements of the mind and form conclusions from the same. Their predominance in a nature gives the tendency to think, theorize and reason;

the direction in which this tendency and power to reason will be most manifest will be determined by the relative strength of the other elements of the mind; associated with strong energies and Constructiveness, persons reason and theorize on the carrying forward of extensive works, surmounting great difficulties and inventing ways and means of accomplishing difficult tasks; combined with a strong social nature, they philosophize upon sociology and the social problems of the age; combined with strong Acquisitiveness, they will invent plans of making money and theorize on the question of finance and whatever pertains to the relations of capital and labor; combined with strong Moral Sentiments, they reason, theorize and philosophize upon morality, religion, futurity, reward and punishment here and hereafter; combined with strong Perceptive Faculties, they give the broad, comprehensive turn of mind, the ability to look at things from a logical, reasoning standpoint. Where the Perceptive Faculties are deficient and the Reasoning Faculties very strong the person is sure to be unpractical, he will have a hat full of notions, plans and ideas on business, mechanics, sociology, moral philosophy, theology or futurity, but they are all apt to be characterized by ideal fancy, impracticability and therefore of little use outside of the world of theory. The deficiency of these powers leaves man but little better off than the animals; he must depend for his knowledge of things upon instinct, feeling, perception and memory, and were he not made conscious of a thing through some of the senses, he would be unable to form any conception of it.

There are many who make very little use of these powers; they never stop to ask why a thing is so; they seem unable and uninclined to think, and often where a moment's reflection, the putting of known facts together, would have saved hours of toil or tears of regret, they fail to *think*. In many schools and colleges the policy is to have the pupils commit everything to

memory, to gather all knowledge from the books, to consult authority for everything they would know, rather than think for themselves; such a policy is most ruinous to a higher civilization; it destroys the originality, independence of thought and makes "copy jacks" of the majority of the pupils. *So long as the few do all the thinking, so long the masses will be in slavery.* He who must always consult authority, and go to his library for all truth, is a slave to the opinions of others; that man alone is free who can gather the data and facts of the world, look into the pages of nature, interpret their wondrous meanings, form his own conclusions of the proper relation of things, the duty of man to his fellow man and the relation of man to his God. He who has once enjoyed the liberty of thinking for himself, who has traced effects back through the æons of years, tracked their footprints back to first causes, or has launched his boat at the very spring source of a cause and followed the stream of Successive Causes through its winding ways and dark forests until borne by its silvery waters into the great ocean of Effects, could not if he would, and would not if he could, go back to the dark confines of instinct and superstition where the blind lead the blind, neither seeing the light of Truth or knowing its illuminating power. From a false system of education, we have many college graduates who have really never learned to think, and it is a significant fact, worthy of the consideration of college faculties, that *the majority of men whose originality, logic, thought and invention have moved, and are today moving the world forward, were not college men*, but men whose genius was not destroyed in a vain attempt to memorize the contents of books.

In the history of the world the Reasoning Faculties have constantly led the march of civilization; they have adjusted the data gathered by the other elements of the mind and built from them all of the inventions, sciences, philosophies and logic; they have utilized the facts of

history, the logic of events, shaped the destiny of nations, adjusted the relations of men, reared the philosophy of morals, proved the correctness of revelation and even grasped the purposes of cosmic force in its upward march from nature to nature's God.

CAUSALITY—(No. 37.—Fig. 23.)

This faculty is manifested through the upper portion of the front lobe of the brain; the size of its organ is estimated by the fullness and development of the upper part of the forehead about an inch outward from the middle line or just above Locality.

STRONG.

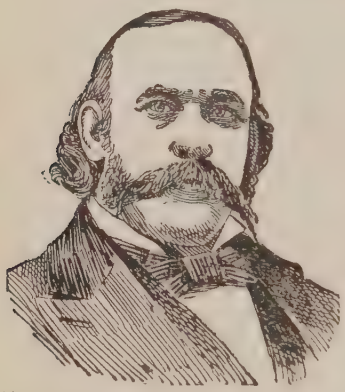

FIG. 119.—

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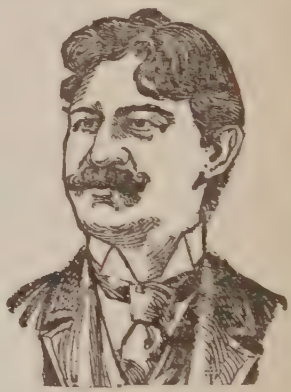

FIG. 120.—

Causality is that faculty that studies causation; it seeks to grasp the relation of cause and effect; it discerns the end from the beginning; it concieves what must have been the beginning from the end; it is the basis of reason, the principal element in philosophy, the primary power in logic. It digests the materials gathered by the Perceptive Faculties, formulates conclusions of the relations of things and directs them in the application of causes to produce desired effects. A simple illustration: I am shown the half of an orange and told that it was grown on an isle in the sea of which I have no knowledge By a simple process of reasoning,

I may positively know many things; among others, I know that the other half of that orange did exist, that it grew on a tree, that this heretofore unknown island is in a tropical clime, has a certain kind of soil, I know where I must hunt if I would find the island, I know I shall have no need of furs or warm clothing, I know what I can grow when I get there; and so we might extend our deductions until we would *positively know* hundreds of things about this particular island, and before ever seeing it be able to prepare for its future inhabitance. Thus Causality by using the data furnished by the other faculties gives us definite knowledge without us having to wait for observation or experience; it reasons from the known to the unknown and assures us in the beginning what the end will be. It hears the voice of Appetite and plans ways and means for its gratification; it takes cognizance of the demands of the affections, reasons out the proper relations of the individual to society and of local societies to humanity in general; it combines with Ideality and Approbation to formulate plans to gratify ambition; it combines with Conscience to rear a moral philosophy that shall be just to all men, in settling their disputes, determining their relations and establishing the penalty for their transgressions; it combines with Spirituality and Veneration, and by reasoning that every effect must have had its cause, it traces the phenomena of the universe back and ever backward to find a first cause, forms a limited conception of God, endows him with the wondrous power of control over the physical and spiritual world, worships and reveres Him in nature, in law and spiritual sympathy. Thus it takes data from every source and by the aid of Comparison, weighs it in the balance of reason, sounds it by the plummet of logic, measures it by the chain of deduction, compares it with known facts, discards whatever it deems wrong, passes back the approved proposition to the elements of mind from whence it came,

robbed of its inconsistencies and stamped with the sanction of judgment, ready to be used by them in their relation to the world. Causality has not inappropriately been called "the faculty of Why?"; it is the inquirer of the mind, the interrogation point of the soul; other elements of the mind are quite contented to know that a thing is so, this faculty must know why. When the Perceptive Faculties bring evidence that a thing is, Causality asks "Why?" When Spirituality, from its communion with the Holy Spirit, declares the Spirit's existence, Causality says, "How do you know? Give us your evidence, we must have a reason for your faith." It is often blind and inconsistent in its demands, being quite willing to accept as true one phenomenon of nature because it is common, yet stubbornly unwilling to accept another because it can not understand it; thus it often parades its logical conclusions relative to law and order in nature, but refuses to recognize nature's God; in reality the phenomena of one is equally as incomprehensible to the human mind as the phenomena of the other. Could we comprehend the wondrous forces that are developing, perfuming and painting the petals of the rose we could comprehend the wonders of its Creator. Causality is the truth-seeker, the thought-producer, the theorizer; it gives the power of judgment upon known facts; it is the forerunner of civilization. It reasons out what may be and the possibility of things and then the other faculties, aided by the energies, work out, bring about and materialize the mental concepts of Causality. Causality convinced Columbus that the earth was round; it taught Newton the law of gravitation; it gave Galileo his conception of the planets; it combined with Ideality to give Plato his ideal philosophy; with Spirituality to give Swedenborg his conceptions of the soul; with Comparison, Spirituality and Conscience to rear Combes "Moral Philosophy." Wherever man has applied known causes to produce effects or has traced effects back to their causes, in

science, invention, mechanism, art, business or in the simple affairs of life, there Causality has been influential and indispensable. Its predominance in persons inclines them to reason independently upon all subjects; if the mind has not been well informed their conclusions may be most impracticable because reasoning from a narrow or false premise, nevertheless they will reason and insist upon having a reason for everything; with strong Courage and Firmness they enjoy debate and never give up in argument; with strong Mirthfulness will be most witty and excel in repartee; with strong Acquisitiveness it plans how to make money; with Eventuality it studies the logic of events; with the other intellectual faculties and Constructiveness it plans and contrives ways and means to gain desired ends.

A low order of Causality may be seen in many of the lower animals, where reason aids instinct to form simple combinations in the application of simple causes to produce desired results. Among some of the savage tribes of men the reasoning power manifest is but little above that of the animal, while in higher civilized life a very large per cent of man's activities are based upon the reasonable application of known facts and laws to produce desired effects. In the natural order of mental development, Causality does not become manifest in the child's mind as early as the Perceptive Faculties. The age at which children will begin to reason from cause to effect varies according to the mental make-up and natural strength of Causality in the mind. Those children that are always asking "Why?" and are never willing to be put off without a reason have the faculty of Causality strong, and if properly educated may become well-informed and independent thinkers; it is an outrage against this faculty to put the child off without giving it a reason; not unfrequently the reason why is withheld from the child until the faculty becomes weak and the mind no longer seeks truth or requires a rea-

son, but spends its force in some other direction, while by feeding the faculty and then insisting upon the child knowing the reason why, and giving a reason for everything, the thirst for knowledge will constantly increase and the power to think, reason and form conclusions for itself will be constantly augmented.

COMPARISON—(No. 38.—Fig. 23.)

This faculty is manifested through that portion of the brain forming the central upper part of the forehead, the size of its organ is estimated by the height and fullness of the center of the forehead.

STRONG.

FIG. 121.—

WEAK.

FIG. 122.—

FIG. 123.

Comparison is that faculty that gives the power to compare, classify, draw inferences, to analyze, criticise, to see resemblances and differences, analogies and similarities. Like Causality, it acts upon the subject matter furnished by the other elements of the mind. In relation to the senses, it takes the data relative to the property of things and compares them, thereby aiding Causality in forming a conclusion, it is therefore one of the essential elements in judgment. The Perceptive Faculties take cognizance of things, recognize their

form, size, color, number, order and locality, these several properties are presented to Comparison, which analyzes and perceives the differences in things and wherein things of a different order resemble one another and perceives the similarity and dissimilarity of things belonging to the same or different classes. For example: there is very little resemblance to the casual observer between the sportsman and his dog, but on closer study, by the aid of Comparison we find that there is a most striking resemblance in all of the principal organs of the body, bones, muscles, vitals, nerves, brain, etc., so that if we study and compare their anatomy they have more points of resemblance than of difference; again as we look at them in their external appearance, posture and manner, they are so substantially different as to appear almost without resemblance. Now through the Perceptive Faculties the mind takes cognizance of the peculiarities of each part of the anatomy composing the two organizations, while Comparison perceives the resemblances wherein they resemble and the differences wherein they differ. The same law applies in the relation of Comparison to all data gathered from the external world by the senses. Comparison considers the impulses, reasons or suggestions arising from the feelings, sentiments, Causality and Eventuality, compares them in strength, importance and influence with others of like character and order, and thereby helps to make up the judgment. For instance, the feeling of Friendship demands and by its demands give a desire to attend a social gathering, the consciousness that a storm is raging excites Caution, so that it protests with the voice of fear against the needless exposure to the inclement weather; here are two feelings, Caution and Friendship, presenting their demands to the judgment, Friendship declaring that it must go, Caution protesting with the voice of fear; here Comparison measures or compares the demands and evidences of each with that of the other,

thereby aiding Causality in its efforts to determine from the beginning what the end would be, and helping to make up the final judgment. In this mental operation Comparison co-operated with the feelings and it not only had to compare the strength of the two desires, but all the facts pertaining to the pleasures of the party and the fear of the storm. Where Comparison combines with the facts held in memory and Causality, it weighs and compares evidence, analyzes, reasons, forms deductions and is the primary faculty in inductive and deductive reasoning. It compares the present with the past and thereby aids Causality in forming a correct judgment of the future. Its predominance inclines persons to reason by analogy and similes; they prove, or attempt to prove, the facts pertaining to one thing by its resemblance to other things that are known; they see resemblances and differences everywhere and possess great power of analysis; they like to study a thing by taking it to pieces and examining it in its disintegrated form; they write and speak in parables and allegories and present to the mind by figures of speech, similes and metaphors what would be most difficult to state and more difficult to understand if given in the abstract. Comparison is a most essential element in every business and vocation of life. It is indispensable in all branches of science, literature art, mechanism, business and even the most common affairs of life; without the power of Comparison one would know very little, for all knowledge of things is but relative and comparitive. The human mind is incapable of grasping any truth in the *absolute*; each sense by which we recognize the external world conveys its perception to the mind, but this perception does not prove anything definite. We know the size, form, color, position and relation of things as *compared to other things* in our minds or in the world about us, but aside from this comparative and relative knowledge we know nothing. For instance, I am on a westbound train, I start to the

rear or the train if I consider my direction of travel as compared to the floor on which I am walking I am going east, but because of the greater speed of the train, I am, as compared to the longitude of the earth, traveling west, but since the earth rotates at the rate of a thousand miles an hour eastward I am surely traveling east, and yet my direction of travel is unsettled, for the direction of the earth in its orbit about the sun and the relation of our system to other systems, and the relation of systems to systems of which we know nothing, proves conclusively that I do not know which way I am traveling, and that my knowledge of direction, like all knowledge, is but comparative, relative and ends in mystery to the finite mind. In like manner, all of the feelings, instincts, sentiments and, the impulses arising therefrom are relative and comparative; what may be the wishes and longings of the heart today, arising from some feeling or sentiment, may have completely changed by tomorrow, so that the desire will be opposite; the change that took place was not in the thing desired but in the impulses that gave the desire. The faculty of Comparison compares the evidence pertaining to material things, and thereby aids the judgment in forming its every conclusion, whether it be in our deductions and comparisons of things in the external world or in comparing the relative strength, value and importance of the impulses and desires arising from our various instincts, feelings and sentiments. Comparison not only compares things, feelings and sentiments present, but with Eventuality it performs that mental process by which we recall the appearances of a thing long since observed and compare it with whatever is presented to the mind. In the more lofty altitudes of mental and moral philosophy, Comparison weighs the evidence, theoretic and otherwise, and thereby aids its twin brother, Causality, in all that pertains to philosophy, science and logic.

THE MORAL SENTIMENTS (5).

CONSISTING of Conscience (39), Hope (40), Spirituality (41), Veneration (42) and Kindness (43), are manifested through the top part of the brain; the size of their organs is estimated by the height, breadth and fullness of the top head; their strong manifestation gives a frank, honest, candid, pure, clear, elevated expression to the face.

STRONG.

FIG. 124.—

WEAK.

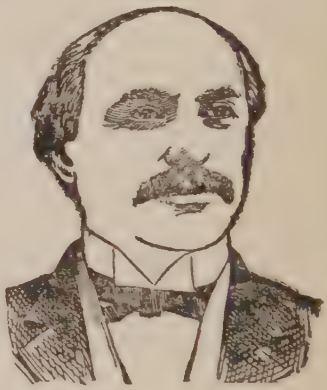

FIG. 125.—

The Moral Sentiments are those elements in man's nature that lift him above the brute kingdom and make him a moral accountable being. They are the inner monitors that urge him to do what is right and avoid the wrong; they give the sense of justice, the desire to do right because it is right. They are the sacred torches that light the soul through the darkness of earth in its upward march towards heaven; they give that anticipation of future success, the tendency to hope on hope ever, and when the desires of earth begin to fade away, they lift the star of Hope into the heavens and contemplate the joys beyond the vale. They are the founders of religion; they give the sense of reverence, respect and adoration to God, His word and His works and all things sacred. They are the windows of

the soul, through which the light of the Holy Spirit sheds its golden beams of glory into the soul of man that it may be filled with light so "there shall be no night there;" they give faith and confidence in spiritual things and convey to the mind the sense of man's relation and spiritual sympathy with a higher power than himself. They are the Christ that is in man; they give the humane feeling, the sense of sympathy, charity, kindness and the spirit of brotherly love. They are the crowning element in man's nature, the natural rulers and governors of the mind, the powers that were implanted in man to control his propensities, direct his impulses, keep down selfishness, overcome evil and destroy animality by the reign of Spirituality. They are that part of man's nature that lift him above the brute kingdom, and gives him his distinguishing characteristics as man; they produce whatever is humane or Godlike in man; they were implanted in his nature to bring man from animality to spirituality; to change him from his resemblance and likeness of the brute to the resemblance and likeness of God. Embodied in man's lower nature are all of the elements, propensities and peculiarities of the brute kingdom, over which God has engrafted the Moral Sentiments—attributes of His own nature—and promised them dominion over the brute, not so much over the beasts that roam the plain or prowl the forests as *dominion over the animality that is in man.* In proportion as these attributes of the higher nature control and rule over the animal kingdom, in that same proportion will there be joy, peace, happiness and sunshine in the soul; but as long as the brute kingdom reigns triumphantly in the individual or nation, so long will war, anguish, pain, heartaches and jealousy continue to be the condition and lot of man. All war and bloodshed that have darkened the past or stained the pages of history have been but the conflict that is ever going on between the propensities and the Moral Sentiments, each striving for the supremacy; this

conflict must continue until the principles of good triumph over the principles of evil, and the Moral Sentiments reign in the mind of man. *The object, aim and end of all reform and reformation is to make these Moral Sentiments in reality what they were intended to be by the Creator, the rulers of the mind, having dominion over the kingdom of man's soul;* for *this* purpose they were given, for this, the mind of the prophet was inspired, for this the law was written, for this a star shone in the east and a babe was born in Bethlehem, for this a Savior suffered and died, for this the church was established, for this the Bible was written, for this the martyrs suffered and millions of souls heroically quit this mortal life, that the principles of these faculties might live, even though they subsisted upon their life blood, for this the church has made its fight, has passed through the Crusades, and to this end all things tend that have for their object the upbuilding of Christ's kingdom in the hearts of men.

The steady march and growth of civilization from the cruelty of savagery, with its dark night of ignorance, to the glories of our civilization with its golden light of intelligence, but mark the growth of the Moral Sentiments in man. The modern home with all its conveniences, our modes of transportation, business and trade, our great social and political institutions, our colleges on a thousand hills, our church spires piercing the blue canopy of heaven, our school bells that constantly fill the air with the music of intelligence, our pulpit oratory that re-echoes from four hundred thousand pulpits the doctrines of morality and salvation, our charity and orphan homes and hospitals for the sick, our innumerable benevolent societies, nay, all that makes our civilization grand and beautiful, are but the expressions of these sentiments, as guided by intelligence and aided by energy. Take from man today the sense of justice, the reverence for God, the hope of a hereafter, the faith and communion with spirit life, the

charity, kindness and sympathy given by these sentiments, and civilization, like a wave of the sea that has crashed against the granite rocks, will begin to roll backward, the school bells will stop ringing, the quiet, tranquil atmosphere of the Sabbath will no longer vibrate to pulpit oratory, the unfortunate ones will be left to die in their misery, Athens will crumble to dust and civilization be precipitated to a lower and lower plane until animality will reign supreme, and the darkness of savagery erase from the pages of history and the face of the earth all footprints of our civilization. Whatever is truly admirable, whatever is worthy of reverance, whatever is good and pure, whatever is honorable and venerable, whatever is kind and charitable, whatever is Christ-like in man's nature, comes to him through these sentiments. Accordingly as they predominate over the propensities will they have the supremacy of power to direct the actions and mould the character.

The Moral Sentiments co-operate with every element of mind, but always with the same influence of uplifting, elevating, refining and purifying; they would have Appetite serve but never rule; they would direct the energies that their forces might be expended in directions conducive to human happiness and would restrain them from the abuses of anger and prejudice; they would elevate love and make it pure, that the ardor of love might be sweetened by the perfume of heaven; they would guide parental affection, that the parents might love the child's future life, character and soul better than the child; they would elevate ambition to that altitude where it would desire "a good name rather than riches;" they would excite Courage and Firmness to be brave and steadfast on the side of right, truth and justice; they would admonish Acquisitiveness to accumulate wealth for its proper uses, but threaten it with eternal destruction for its abuses; they would direct the intellect to study, think, acquire knowledge

of history, literature, science and philosophy, but have it remember that "The fear of the Lord is the beginning of wisdom," and that all truth gained and knowledge acquired should be used to bring the life in harmony with higher law, promote human happiness, expand the soul and help in the building of heaven. The predominance of the Moral Sentiments in persons inclines them to prefer good rather than evil, to be venerating, honest, spiritual, credulous and charitable.

The great differences observable in the moral and religious characteristics of people are due largely to a difference in the relative strength of the five Moral Sentiments. One having strong Conscience will be honest, upright and just to all men, and yet if Veneration be moderate, he may show very little reverence for the author of the laws he so rigidly obeys, his prayers—if he utters them audibly—may seem cold and mechanical, and if Kindness is also deficient and the propensities strong, justice may even seem cruel. Another having moderate Conscience, but strong Veneration and Kindness, will be devoutly reverential, fervent in prayer, zealous in Christian works, and yet from the lack of Conscience, may be decidedly dishonest. Another having strong Spirituality and Hope, will ever seem to be in touch with the spirit life, conscious of the constant existence of good and evil spirits all about him, sure that angels hover overhead; yet if Firmness and Conscience be moderate, he will perhaps be entirely out of sympathy with the orthodox creed, the stereotyped ritual, or out of patience with people who base their faith on the Bible and are not willing to open right up and take the Spirit as it comes. Still another, having a predominance of Kindness will spread a gospel of sympathy, tenderness and charity, a religion of doing good and caring for the unfortunate, the sweet, charitable spirit of the Savior, His word and works are a constant feast to such a one's soul and the inspiration of his life; yet if Conscience be moderate he may not be

very reliable or exact in questions of honesty; with Hope deficient, he often take a discouraged view of things and say, "Ah, well, the surest way to gain heaven is to say a kind word or do a kind act to some other *poor* soul;" with moderate Veneration, he will express much more sympathy for man than reverence to God or creeds; with Spirituality moderate, he may have little conception of the hereafter, but through the one strong sentiment of Kindness, he will cry, "Give us heaven while here below." The inconsistent lives of Christians, that are as real as unfortunate, will be better understood when the masses have grasped a true philosophy of mind. When we understand that prayer comes from one sentiment, justice and honesty from another, faith and credulity from another, kindness and sympathy from still another, and that none of these are necessarily related to or depending upon one another, any more than the love of mathematics and the love of children; when we understand that one sentiment may be very strong and another very weak in the same mind, and that the character manifest will correspond to their relative strength, then we can understand how a man can be most prayerful and venerating, yet from lack of Conscience dishonest; most sympathetic and tender, yet from lack of Spirituality uncredulous and of little faith; or be most susceptible to spiritual influences, alive to the unseen and yet from the lack of Conscience, be most dishonest, and from the lack of Veneration most unreverential. The consistent and harmonious Christian character is composed of five ingredients, Conscience, Hope, Veneration, Spirituality and Kindness, the absence of any one of these leaves the compound defective and therefore necessarily inconsistent in some one or more directions; each of these ingredients have their full share of work to do in guiding and controlling the propensities, that the inner life may be right and in regulating the outer life so that it may be most useful; if each does not do its part, it must

go undone and the character be correspondingly weak in that direction. In proportion as these sentiments predominate over the Selfish Propensities will they be able to direct and control them, while in the case of a deficiency of any sentiment or a very strong propensity, the moral factor will be unable to control the selfish one. For instance: Two persons, each having Kindness the same, so that they have an equal amount of the feeling of charity, but one having Acquisitiveness strong the other weak, and each possessing the same amount of wealth, the latter could give with perfect ease and enjoy the giving, while the former, because of his strong Acquisitiveness, would be pained at having to part with his gold. Again: two persons having like knowledge and Firmness are tempted to drink or to over-indulge the appetites, in one Appetite is very strong, in the other it is moderate, the latter has the stability to resist the temptation, the former yields; the difference in their conduct is due not to greater moral courage on the part of one than the other, but because the temptation is less, *the one that yielded may have put forth more effort than the one that did not.* In like manner, two persons possessing equal amount of Conscience, Firmness and desire for integrity, their needs of finance are the same, but in one Acquisitiveness and Secretiveness are very strong, in the other they are but moderate, temptatien comes alike in the way of each, the former yields, the latter is tempted but resists; they are judged according to their *actions*, and yet the former may have made a *much greater fight* before yielding than the latter did to resist the temptation, the punishment of the former and the public approval of the latter may both be unjust. *Many a villain has made a harder fight for honor, virtue or uprightness than the average Christian whose life is pointed to as exemplary.* No man has any right to boast of his goodness or virtue; the only thing of which we have a right to be proud of is the *effort* we have put forth, and *the only thing under heaven of which*

man need be ashamed is of not having done his best. Most people are what they are more through their inherent tendencies, force of environments and the grace of God—that quickened their spiritual sentiments—than from moral effort or self-denial on their part; therefore the position or moral standing one occupies is not a true test of virtue or vice, the *effort* one has put *forth is the only standard* by which broad-minded justice can judge man. One-half the effort that one man puts forth to do sufficiently right to keep out of the penitentiary, would make another man a respectable Christian.

The deficiency of the Moral Sentiments makes it extremely difficult for the unfortunate individual so constituted to conform to the laws of morality and justice that govern society; he is behind the march of civilization, beneath the standard of public sentiment and for him to keep up to mediocrity requires more volition and greater effort on his part than for one more favorably endowed to meet the higher demands. To be sure, the grace of God is sufficient for the vilest, but even the grace of God is subject to natural law in entering the hearts of men and will enter only as man opens the way, and this unfortunate individual is just so constituted that he has no *desire* to open the way, and even though he does by personal effort pull back the shutters and say, "Let the light of the Spirit come in," the windows of his soul are so small that for a time at least the light is greatly obscured, or seemingly lost in the darkness of the propensities. Fortunately for man, these sentiments grow by use, and as the sensitive plate in the telescope by long exposure sees what no human eye could ever have seen, so by constantly keeping the windows of the soul open towards heaven and exposing the feelings to the spirit of God, impressions will be made on the sensitive plate of the soul and character formed that could never be built by volition, habit or logic.

CONSCIENCE—(No. 39.—Fig. 23.)

This sentiment is manifested through the back portion of the top head; the size of its organ is indicated by the height and fullness of the head directly upward on a line with the back of the ear, on each side of Firmness, or about an inch and a half outward from the central line. It finds expression mainly in the eyes and forehead, and is especially indicated by straight parallel lines in the forehead and perpendicular lines between the eyebrows. Contorted, crooked lines in the forehead usually indicate crooks in the character.

STRONG.

FIG. 126.—

MODERATE

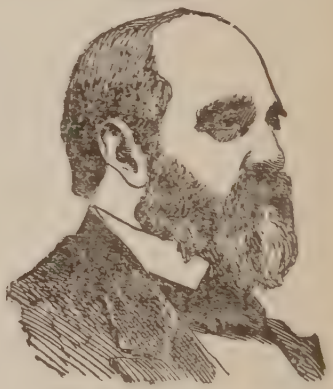

FIG. 127.—

Conscience is that sentiment that gives the desire to do right, that suffers when wrong or injustice has been committed; it gives the sense of integrity and honesty; it is the basis of justice, the inspirer of duty, the primary factor of morality and the protector of purity. It is a sentiment that of itself is incapable of forming any conception of what is right or wrong, its specific function being to urge us to do what knowledge, judgment or intuition decides is right. Just what may seem right or appear to be wrong to a mind depends largely, if not entirely, upon the education. A most conscientious child never having heard of the Sabbath or the custom

and duty of keeping it as a day of rest and thanksgiving, would feel no more remorse of conscience for working on that day than any other. The Hindostan mother in her idolatrous worship throws her child into the Ganges to be covered by its dark waters to appease the supposed wrath of the offended gods, believing she is doing right; in this seemingly inhuman act she is most conscientious, and her every-day life proves the most faithful honesty and integrity. From this it must not be understood that our conceptions of what is right are dependent entirely upon a fixed standard of morals or what we have been taught, for there is a higher education or training of the mental powers by which we are able to reason out, even in the absence of any established moral code, what is right or wrong. The conclusions arising from this process of reasoning relative to justice has by many been mistaken for a primary element or factor of mind; but a close analysis of the mental operations in forming such conclusions, will prove to the careful student that it is a matter of judgment, based upon reason and the intelligent consideration of the questions involved. The *intuitive sense* of what is right is the result of Conscience acting in conjunction with Spirituality. Where one is *impressed* as to what is right, aside from judgment or knowledge, the *impression is not primarily from the sentiment of Conscience, but is through the sentiment of Spirituality, co-operating with Conscience.* The primary office of Conscience, then, is not to say what is right or wrong, but to supply the *desire* to do what, according to the decision of judgment, knowledge, or intuition, is conceded to be right. When wrong is committed, Conscience suffers the penalty, and if it be strong, it will make the whole mind miserable, while if its voice is heard and admonitions obeyed, from its gratification there comes a sense of pleasure to every element of the mind, as they hear the approving voice of Conscience saying, "Well done, thou good and faithful servant."

Conscience acts upon every element of the mind; it gives direction to energy, guidance to Appetite, honesty to Acquisitiveness, candor to Secretiveness, fidelity to love, integrity to the word, justice to the judgment, nobility to ambition, punctuality to the engagements, loyalty to the professions, faithfulness to trust, reliability to character and honer to the soul. Its predominance in individuals inclines them to be honest and upright in all things. The direction in which it will be most fully manifest will depend upon the action of other elements and the education. Two persons having the same amount of Conscience, but differing in other ways, will each do what to the other would seem very wrong; for instance, if one has very strong Time and Calculation, with moderate Kindness, and the other has those faculties weak but Kindness very strong, the former would be very exact in keeping an appointment and feel very much conscience smitten if he failed to do so, while an opportunity to lend a hand of charity might be passed every day, with very little, if any, remorse of conscience; the latter would be far less exact in time, would feel no special sense of remorse at the thought of being a few minutes late and having not kept his word, and yet from the strong sense of Kindness if he were to see some one in need and from some trivial cause fail to lend a helping hand, his Conscience would smart him all day for it. This simple contrast is sufficient to illustrate the way in which Conscience combines to produce various effects in different characters, but wherever it is strong it will serve to control the abuses of all of the propensities and direct them into legitimate channels simply by giving pleasure for approval and displeasure for reproof. Its deficiency in persons leaves them void of the pleasure that comes from the consciousness of having done right and the remorse that follows from doing wrong; such persons, however, may not be void of all restraint, for self respect or personal pride holds many to a life of respecta-

bility, even where Conscience is moderate, they feel that this or that is beneath or unworthy of them; again, Ideality and the sense of the perfect and the beautiful helps to form and perfect many characters in which Conscience is deficient, the intellectual faculties in such natures combine with poetic sentiment and serve to perfect their characters and make them consistent, not from the love of justice and right but from the love of harmony. Not unfrequently persons are actuated by the sense of love, they do right for the sake of the loved one; many more through Caution and the fear of God and man; but perhaps the greatest factor in directing human conduct, aside from the sense and love of right, comes through Caution and Approbation. In many natures Approbation and Conscience are so confounded as to be mistaken for each other, the actuating power is not a question of "What is right?" but "What is expedient?" "What will the people think or say?" "What does society demand?" "What will secure the approval of those whose approbation is most desirable?" These and like questions make up the conscience of millions; *the real question of what is right in the abstract never enters the mind.* A person in whom Approbation is very strong and Conscience moderate would feel quite contented and happy when having won the approval of society or friends, while one with strong Conscience and moderate Approbation, if conscious of having done wrong, even though it won the approval and applause of the world, would suffer a bitter sense of self condemnation. In properly controlling the propensities, in building a symmetrical character, in conforming one's life to the higher principles of law and justice, Conscience is indispensable, without it the mind is like a mariner without a compass. On the activity of this sentiment depends private and public honor. Destroy the sense of conscience in the individual and you have a character that is totally unreliable; destroy public conscience, which is but the perfume of private con-

science, and you destroy public honor and public trust.

It is well nigh impossible for the mind to grasp the influence of this sentiment in society, business, politics and religion. All social relations are but the expressions of the social feelings as guided by intelligence and based upon personal honor and fidelity. Fully ninety-eight per cent of all business transactions are based upon faith in the integrity and honor of men and the public conscience that enforces justice; destroy either faith or honor and we destroy the credit system and every mode of exchange, except where two persons trade hand to hand such things as can be seen to be what they are represented to be before the exchange of commodities. Politics is one round of public trust, and without the sense of honor arising from Conscience, the whole scheme of politics and government would be a farce of no value to anyone save the players. Take Conscience from religion and Christianity and we destroy all that makes it really commendable to reason and judgment, leaving blind superstition, hypocrisy and inconsistency. The whole realm of human existence and association, from where two innocent children give each other their word in idle play, up through all the obligations that come in the relations of men, the associations of societies, the treaties of nations, nay even to where God said, "I will not again destroy the earth," are based upon Conscience, without which the whole system would go to pieces like a rope of sand.

Conscience is the executor of moral law; it demands justice, not only between individuals but in the activity of all the other elements of the mind. Few persons realize how much their success or failure in life depends upon doing right. The old maxim, that "An honest man is the noblest work of God," has many meanings. An honest man is the only man that really makes a success; *there is no real success but the success of honor.* He who is dishonestly piling up a fortune, or through deception winning fame and thereby compromising with

his conscience is not making a success of life, but is laboring under a mental illusion. He is like the child that looked steadily into the rapid stream until he thought he was moving with great rapidity towards its source, but finally the brain became dizzy, he pitched in and was drowned; so many a man, as he looks into his coffers, or sees his name in print in high honor, thinks he is passing rapidly up the stream of fame or fortune, but sooner or later, from this constant looking, he, too, will become dizzy and fall, only to be buried in the dark waters of his own illusions. *A dishonorable success is a disgraceful failure*; he alone has a right to claim success who can look down from the heights he occupies and say, "I came all the way on the steps of honor, loyalty and integrity." Considered purely from a worldly standpoint of view, no man can afford to abuse or compromise with his Conscience; to abuse Appetite is bad enough, to abuse the intellect is worse, but to outrage Conscience is to crush in one's nature that which is grandest, loftiest, noblest and most God-like. He who understands the far-reaching influence of this crowning element in man's nature should be last to compromise with it. Millions are failures in life because they have yielded to petty temptation and brought self-condemnation, suffered the loss of self-respect and self-reliance and thereby *unqualified themselves* for the higher positions that nature intended them for. Millions have been led into vice and crime for having once compromised with their Conscience, when temptation came again the inner sense of guilt completely disarmed them, self-control was soon lost, self-respect died and a life of disgrace followed. A very large per cent of all the misery, want and woe of the earth is the direct or indirect result of outraging Conscience. He who would be happy in the enjoyment of the activity of all the other elements of the mind, who would feel that the whole world is beneath his feet, that God alone rules above him; he who would enjoy the

pleasures of life, the beauties of nature, the poetry of earth, or the music of heaven to his greatest capacity must keep the conscience void of offense, keep the inner life so that he can feel that he could without fear throw the door of the mind open and invite the whole world to look within, knowing that the mind is clean and the conscience clear. Too much pains can not be taken by parents and teachers in exciting this sentiment to proper activity in children. The child should be taught to do right for right's sake; *praise and blame should ever be based upon right and wrong and never upon the sense of flattery.* If honesty and conscience are to rule in the child's life the parents must appeal to and govern through this sentiment, if they govern through approbation or by appealing to appetite, they may well expect vanity and appetite to govern the child in later years.

HOPE—(No. 40.—Fig. 23.)

This sentiment is manifested through the upper central portion of the brain; the size of its organ is indicated by the height of the head on a line directly upward from the front of the ear, at about an inch and a half to each side of the central line, or just in front of Conscience. Hope is especially expressed through the eye, its activity giving an upward glance and a prominent, animated, buoyant expression.

Hope, as the name implies, is that sentiment that gives the sense of expectancy and anticipation of future success; it gives the tendency to take a favorable view of the future, to anticipate something better farther on; it inclines one to take a bright, hopeful view of things; it paints a silvery lining in every cloud; it holds a bright future ever before us; it deflects the sunbeams into the dark recesses of the soul; it is the torchlight of imagination that moves on ahead of the procession of life to light the way and display the wondrous beauties of what is just beyond; it brightens today with the thought of the light of tomorrow. It brings joy and

gladness to the child as he looks forward in anticipation of the advantages of youth; it lights up the ambitions of his early manhood as he dreams of the triumphs of a business or professional career; it helps him to overcome obstacles, surmount difficulties, and as he burns the midnight oil through the weary years of college life, Hope lights the soul and fans the ambition into a flame by holding an enticing, bright future just ahead; all the way up the steeps of life, amid the dark shadows of discouragement and the torment of disappointment, Hope still lights the future, assuring his mind that "it

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FIG. 128.—

WEAK.

FIG. 129.

is better further on;" when the zenith of life is passed, and the once fond ambition has lost its charm, Hope, undismayed by the chilling blasts of winter or the shadows of night that are falling, shines with increased brilliancy, assuring the soul, that while it must leave this world and cross the dark waters into eternity, that it is still better farther on. Thus Hope, like the star in the East, that guided the wise men of old, ever moves on before our eyes, reflecting the light of the future into the present, making life sweet in anticipation, if not in realization, encouraging us in our every effort, sustaining in every trial, holding a bright future

ever before us. When life's race is run, by the aid of Spirituality, it opens up eternity to our view, shows us the wondrous beauty of that Better Land, thrills the soul with joyful anticipation, and dispels all the dark shadows of death by the glorious light of an eternal day. Where Hope is combined with the energies and Acquisitiveness, it becomes a great factor in business enterprises; it enables the business man to quickly recover from the discouragement caused by financial depression, to have confidence in the future, to feel that even though this year has barely paid expenses, next year will surely be better; where Caution is weak, very strong Hope often induces unwise investments and speculations and inclines one to risk too much on the future; the deficiency of Hope leaves the business man without any confidence in the future, unwilling to take any risk, and especially if Caution be strong, he will prefer a sure, even though a slow business, and when unfortunate will be easily discouraged, being unable to see anything better farther on. Where Hope combines with the affections it looks forward in anticipation to that brighter day, when the dream of love shall become a reality and the soul enjoy a constant association and communion with its ideal mate, in a perfect home where all move in harmony to the sweet music of love. It enables the disappointed loved one to see a brighter future, it encourages Conjugality with the hope of a closer association and better understanding, and when the sickle of Time takes away the loved one, Hope would sooth the broken heart with the balm of reunion beyond the veil. It combines with the Selfish Sentiments and thrills ambition with expectancy of the future, urges Self Reliance onward, sustains Continuity to persistent application and assures Caution that it need have no fear of the future; so that whatever may be one's ambition in life, Hope assures him amid all trials and seasons of discouragement, that the dream of his life shall become a living reality. It combines with

the other Moral Sentiments, and gives the hope of eternal life; it looks forward into the dim, untried future and assures the soul that these few fleeting moments are not all of life's existence; though rocks and seas may fade away, Hope lives to shine in endless day; with Conscience, it hopes to see justice meeted out and the wrongs of this world made right in the next. With Veneration and Sublimity, it hopes to stand face to face with the God it reveres, to be transformed by His Majesty and made conscious of His omnipotent power, see the wonders of His kingdom and grandeur of His throne; with Spirituality, Ideality and Tune, it hopes to traverse the heavens and see their wondrous beauties, be entranced by the enchantment of angels and enraptured by their poetry and song; with Kindness, it hopes to see the Savior, who gave His life and suffered a cruel, disgraceful death, that His enemies might live; it hopes to join Him in His unending efforts for sinful humanity; it would become a ministering angel, that having once heard the music of heaven and seen its wondrous beauties, could sacrifice even heaven's unspeakable pleasures to return to earth, to shed halos of sunlight into the sick chamber, to comfort the bereaved Mother, bind up the broken hearts, to guide the feet of the innocent, to bear the shame of the guilty and destroy the darkness of earth by the golden, glorious light of heaven. Thus Hope assures to every element of the soul that what it most desires awaits it in the future; Vitativeness clings to life and Hope says, "It shall be eternal." It is no wonder that poets have written, and lovers have dreamed, and minstrels have sung so much about this sentiment, it is life's sweet charmer, earth's balm and heaven's promise. What would life be to any of us without Hope? If the future stood like a dark wall before us, what interest would we have in the present. Three-fourths of all we do today is based upon our hope of tomorrow. Take Hope from our lives, sever the present from the thought of the

future and all progress stops, civilization turns backward, ever backward, until man is lost in the chaos of his own darkness.

The predominance of Hope in one's nature inclines him to see the bright, happy side of everything, to expect much of the future and to quickly throw off discouragement; it is highly influential in the inner life and outward character of the individual. *Each person hopes for those things that will most perfectly gratify the peculiarities of his own nature;* those having strong propensities hope to have an abundance of this world's goods and live a long time that they may enjoy the indulgence of their appetites; those with strong Acquisitiveness and Approbation hope to pile up great fortunes and live to enjoy the pomp, style and prestage that wealth affords; those having moderate propensities and strong moral natures hope for better conditions of things on earth, expect to see vice, intemperance and crime done away with and peace and sobriety reign, whatever disappointments are met in this life they hope to have compensated in the next; even in the thoughts of the future life, each person hopes for what would be heaven to him or her. The deficiency of Hope renders a character sadly defective; persons so constituted take a discouraged view of everything; they have no confidence in the future, are inclined to throw cold water on public and private enterprises; they would darken the whole world with the shadow of gloom and obscure the sunlight of heaven by the fog of despair. It is one of the most interesting things in the study of human nature to observe the influence of Hope over two characters, one having it very strong and the other very weak; the former will be inclined to take a favorable view of everything pertaining to the future, if today loses, he will be sure that tomorrow will win; the latter expects failure, is looking for trouble, and can generally find it, but even where he has a most successful streak he will insist that "It won't last;" his little

Hope even obscures his view of heaven, wraps it in an impenetrable mist and, judging from his testimony in the class room, he does not even hope to reach the heaven he prays for. The deficiency of this sentiment has totally destroyed, or greatly diminished the usefulness of thousands of lives; *few things are more detrimental to one's success than the constant feeling of discouragement*, the sense that it is little use to try, that the future holds nothing in store to compensate the effort. The number of persons having weak Hope, that really make a success in life, are comparitively few, while those whose efforts have been crowned with success, will scarcely be able to realize how much they are indebted to this sentiment, for constantly enticing them onward and upward, by holding the goal in plain sight, but just beyond their reach. Parents and teachers should be extremely careful about discouraging children who have this sentiment weak; such should never be told, even though they have made a miserable failure, that they can not do well or that they are dull or stupid, but let the parent or teacher assure them that they can do better next time, that success will finally crown their efforts, and that no one fails in life who always does his best.

SPIRITUALITY—(No. 41.—Fig. 23.)

This sentiment is manifested through the front part of the top head; the size of its organ is indicated by the height and fullness of the head directly upward from one inch in front of the ear, on each side about an inch and a half from the middle line of the head, or just between Hope and Imitation. Active Spirituality gives the expression of wonder to the face and tends to lift the eyebrows and roll the eye upward.

Spirituality is that sentiment in man's nature through which the soul becomes conscious of spiritual life, spiritual existence, and holds communion with God. It is the door through which impressions, admonitions and intuitions enter the mind. As the

Perceptive Faculties take cognizance of the properties of material things and convey to the mind a perfect or imperfect conception, according to their strength and activity, so this sentiment takes cognizance of invisible, spiritual phenomena and conveys them to the mind perfectly or imperfectly according to the strength or activity of the sentiment. It gives the element of faith, a belief in the unseen, a confidence in the unproven, a tendency to believe that the possible may become real; to accept revelation, to perceive spiritual admonitions and warnings, to believe in God as a spiritual being; it

STRONG.

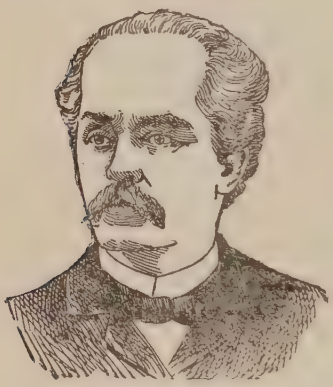

FIG. 130.—

MODERATE.

FIG. 131.—

gives the power to feel the association with the Holy Spirit as fully and surely as Parental Love gives the power to feel an affection for the child. Because some are not guided by impressions or are not conscious of spiritual communion with God, does not militate against our definition of the sentiment any more than because some can not distinguish one tune from another would contradict our definition of Tune. It gives the power to receive mental impressions from other minds. Thought transmission is a fact that can be demonstrated by hundreds of people daily. The power to receive mental impressions from others depends

largely upon the strength and activity of this sentiment. It gives man the power to recognize within himself a psychic nature capable of independent action and conscious existence separate from corporal relations. There are thousands of persons who are conscious of having, as it were, left the body and taken extensive journeys, to have seen places about which they had never read or heard, and the fact that they have been able to give accurate, definite descriptions of things and places as they are, is infallible proof that they were not playing the part of the deceiver. The belief in spiritual life and conscious existence after the death of the body is universal among the most *highly developed* minds; most all of the world's great leaders, especially among her moral and intellectual lights, have been conscious of the guidance of unseen forces, of spiritual intelligence above their own. Many have been conscious of an influx of power, that has come in the moment of trial, when human nature seemed exhausted and physical insufficiency threatened defeat or failure, by throwing open the windows of the soul towards the source of all power, like a storage battery, they have been recharged, until in a few moments they felt their strength was as the strength of ten, and the whole world seemed to be beneath their feet; by the aid of this dynamic force, the orator has subdued the howling mob and cold, cruel hearts have been broken to pieces and melted into penitence, until the multitudes have trembled under the power of the man of God, who but a few minutes before was a weakling, barely able to climb the steps onto the platform.

Without the faculty of Color, the innumerable tints and shades to be found everywhere in all nature, might stand forth in all their beauty throughout the ages, unobserved and unknown to man, in proportion as the faculty of Color is developed will the mind be able to take cognizance of colors, shades and tints; in like manner, without the sentiment of Spirituality, spiritual

life and conscious, spiritual organized beings might surround man for ages and he would never be able to take cognizance of them or be conscious of their existence; in proportion as Spirituality is awakened and strengthened by use, will he be able to perceive spiritual phenomena and become susceptible to the good and evil influence of disembodied spirits. Without the phenomena of color in nature, the faculty that takes cognizance of colors would never have been developed in man's nature; the faculty in the mind is the effect, the phenomena of color is the cause; in like manner, without the phenomena of spiritual life and spiritual beings, the sentiment that takes cognizance of such would never have been evolved; the sentiment is the effect of which the spiritual phenomena is the cause; *the existence of the one proves the existence of the other.* The conceptions of spiritual life are as well founded as the conceptions of color; neither can be understood in the abstract by the finite mind, *yet both may be sufficiently understood for all practical or humane purposes.* Spirituality acting in connection with the intellectual faculties gives the sense of credulity, *the tendency to accept as true what is not fully proven or evidenced*; especially where Secretiveness and Causality are moderate and Conscience strong, it inclines persons to believe everything they are told, to accept any statement without questioning its truthfulness; with strong social qualities added, to have implicit faith and confidence in loved ones; in this connection it not unfrequently becomes most dangerous to the welfare of the individual by giving unwarranted trust and confidence in the wily designer; with ambition it gives faith and confidence in future success; what Hope hopes for, Spirituality gives faith in, so it has well been said that "Faith is the substance of things hoped for, the evidence of things unseen;" with the other Moral Sentiments, Spirituality supplies the light within; it is the sensitive plate on which the pictures of heaven are photographed; it reflects to the mind the wondrous

beauties of the spiritual realm, just what it will see will depend upon the activity of other powers. Our conceptions of heaven are greatly modified by the peculiarities of our own natures. *Each person, through the light of Spirituality, concieves heaven to contain what would gratify most perfectly the peculiarities of his or her own nature;* thus those having strong social natures contemplate the reunion of friends, heaven to them is a place where all ties severed on earth are reunited forever; from Inhabitiveness springs the conception of the *heavenly home*, of mansions such as earth has never known; from Acquisitiveness comes the thought of "the city with streets of gold;" those having strong Ideality contemplate the beauties of heaven, they see flowers and variegated foliage of such transcendant beauty as old earth has never known; persons with Sublimity, Constructiveness and Calculation expand everything to wonderful dimensions; to those with Ideality and Tune, heaven ever revibrates with poetry and song, music such as never thrilled the soul of man shall be the joys meeted out to the poorest street musician, this would be heaven to them; those having strong energies and Causality contemplate the advantages of endless progression, the thought of ever learning, ever knowing, tracing effects back to first causes, passing the limit that here restricts and entering the unsurveyed realms of truth, this is heaven to progressive minds; those having strong Perceptive Faculties traverse the universe to see and study the wondrous beauties of worlds unknown, what exploits they will make, what wondrous joys will come from new discoveries, what new forms and colors will feed the soul, how Eventuality will feast upon the knowledge gained, this is heaven to observers, who love travel; those having strong Moral Sentiments see the bar of justice, the Lamb's book with their names written there, God sitting enthroned to judge all men, Christ, their Savior, pleading not for justice but for mercy; here the tender sympathy of the

Savior combines with the love of the Father and sheds its fragrance into every heart, until it destroys all bitterness, malice, revenge and hate and fills all mankind with human kindness and brotherly love, this is heaven to those in whom the Moral Sentiments rule. At first thought, these brief glimpses of heaven from various faculties would seem to contradict, but they do not, *they are only partial views;* heaven contains them all and much more, it is impossible for any mind to grasp, even the wonders of what he appreciates most, much less to grasp all; "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love Him." Persons having Spirituality very strong are very susceptible to impressions; they readily take on the conditions of others, and unless Firmness and the energies be strong they will be very easily influenced; they believe whatever is told them and are even more affected by the actions of others, so that their minds readily become the recipients of good or evil; they can conform most perfectly to those with whom they are associated, and are often lead to do what of their own free will they would not; they seem guided more by intuition and impressions than reason. The class of impressions to which one will be most susceptible will depend upon the peculiarities of his or her own nature; those having a heavy base to the brain will be impressed relative to business, sickness or danger of physical injury—thousands are conscious of such impressions, who may from lack of Veneration be quite dead to anything pertaining to higher spiritual influences; those having stong social natures will have impressions about things of a social character and be most susceptible to the magnetic influence of others and are often warned of the approach of evil, they *feel* that a certain person is untrustworthy; those having strong Causality, Ideality and Constructiveness will be conscious of sudden impressions of new thoughts, inventions, complex

machines; inventions that could not have been thought out in weeks of patient study, will flash across the mind in all their perfection; such impressions are undoubtedly from the brain of the *real* inventor, as investigation will prove that the said invention was completed in the mind of the one before the other received the impression of it. Thus strong Spirituality becomes the door, through which the other strong elements of the nature draw their conceptions and receive their impressions of what has been evolved from the minds of others. *It is only where the strong Spirituality combines with other strong Moral Sentiments that one receives the impressions of the higher life—the future state—and are conscious of communion with God.*

The dangers arising from an abnormal activity of this sentiment are many. The undue susceptibility to others above referred to is a most dangerous condition, the extremely credulent turn of mind that it produces ensnares the intellect in its cold researches for truth; where associated with limited intelligence, it leads to belief in fables, witchcraft, ghosts and dreams that had their origin in a disordered stomach or shattered nerves; it is the basis of superstition, and gave rise to ancient mythology; it is the foundation of modern spiritism. Perhaps the greatest evil arising from its abnormal activity, is that it makes persons susceptible to the influence of evil spirits. Most spiritists, and in fact most all persons who are conscious of spiritual impressions, seem to think, that *whatever the spirits tell them is surely right,* that if they follow their *impressions*, they *can not* go astray; to this fatal error can be traced a very large per cent of those actions that have disgraced modern spiritism and ruined thousands of the best men and women, who were guided by impressions. It is quite probable that even the ordeal of death does not destroy all of the *innate devilishness* there is in human nature, and that disembodied spirits retain for a time, at least, their peculiarities of good and evil, for which they were

distinguished while in the body—to presume otherwise would be most irrational—"as the tree falleth so shall it lie," therefore, one should be as guarded in accepting the *guidance*, *advice* or *admonition* of a disembodied spirit, as they would if it were walking around in the ordinary confines of earth. Impressions and spiritual warnings, in other words, *should be put to the same test to which we put the suggestions of an entire stranger, to be accepted or rejected accordingly as they conform to moral law.* Experience proves that quite as many persons are *impressed* to do wrong as are impressed to do right. This matter of spiritual impressions is unquestionably governed by the same law that governs all other mental impressions, that like excites like and *like attracts like*, so that those having a good deal of inborn or acquired cussedness will attract spirits of a *similar character and receive impressions from such sources*, while those who are by nature and personal volition refined, pure-minded and sentimental will attract about them spirits of a similar character and receive their impressions from this higher source. The absence of Spirituality leaves the mind cold, skeptical, unbelieving, incredulent and almost incapable of believing what can not be proven or demonstrated; persons so constituted and having moderate Friendship will have no confidence in friends; with moderate Conscience will have little faith in the integrity or honor of any one; with moderate Hope will have no *faith* in the future; with strong Acquisitiveness will insist upon doing everything on a cash basis. Spirituality gives the element of faith, which like hope is indispensable to human progress—every step in life is based upon faith. *Our every-day experiences are no less a walk by faith than are our conceptions of eternel life*, only that the experiences of each day strengthens our faith in the next.

VENERATION—(No. 42.—Fig. 23.)

This sentiment is manifested through that part of the brain forming the center of the top head; the size

of its organ is indicated by the height of the head on a line about a half inch in front of the opening of the ear. Veneration finds expression in the attitude of prayer and in the respectful bow and recognition of superiors, the aged and those in authority.

STRONG.

FIG. 132.—

WEAK

FIG. 133.

FIG. 134.

Veneration is that sentiment that forms the attachment between man and his God; it is the affinity of the soul for the Supreme Being; it gives the innate love, reverence for and desire to worship a superior. As Parental Love draws the parent instinctively to the child and forms that strong attachment between parent and child, so through Veneration man is instinctively drawn towards his Creator and inspired to worship, adore and do homage to His name; it is an affection, a love, as positive, real, warm and imperative in its demands for activity as the parental instinct; it is the grandest and noblest affection of the soul, because it attaches man to the holiest object in the universe. It gives the tendency to love and revere what Spirituality assures us really exists; it is substantially and distinctively the sentiment of prayer, through which the soul breathes

forth its longings, pours out its emotions and makes known its desires to a supreme being; it is the Jacob's ladder on which the soul mounts upward; it is the upper window through which the propensities confess their sins and expose their abuses to the light of heaven; it is the trumpet through which men sound their praises and express their conceptions of God. In the history of the human family, Veneration has played one of the most interesting, significant and important parts. The tendency to worship the supernatural is an innate attribute of human nature. It is said that there has never been a race or tribe of people discovered but what had some form of worship; the objects of their worship have been as variable as human invention, fancy and fear could concieve of; man has worshiped almost everything in nature, from the pebble that he crushes beneath his feet to the sun that lights the universe. Many of the uncivilized tribes have had as many gods, idols and objects of worship as their limited imagination could contrive. Until the light of revelation dispelled the darkness of ignorance and superstition and conveyed to the intelligence of man a limited conception of the God of the universe, Veneration had no fixed object of worship; even up to the time Christ darted into the arena of human history and dared to say, "I am the light of the world" and proved that He was the Son of God, the most intelligent were without assurance of the correctness of their worship. Christ appeared in human history and revealed to man such conceptions of God and man's relations to Him as the finite mind was able to grasp; He directed this instinctive sentiment of worship to its proper object, and presented an exemplary life that the worshiper, when transformed by the God he worshiped might reach that highest acme of human existence, the perfect man, of which Christ is the perfect pattern. All individuals and races are modified or transformed by the gods they worship. Man instinctively conforms to the ideal he

reveres; those tribes that have worshiped sticks and stones have fixed instincts, are unyielding and like the stones they worship, crumble at the touch of civilization, lacking the elasticity to be moulded by its influence. The same truth is applicable to the individual in civilized life, each person's ideal or conception of God will modify and influence his character. While Veneration gives the original conception of God, *persons differ in their conceptions of His nature because of the peculiarities of their own natures.* Aside from the truths of revelation and the modifying influences of the opinions of others, each individual's conception of the Divine Nature, will be but an expansion of his own peculiarities; thus persons having very strong Veneration with strong affections will think of God as our Heavenly Father, who is ever mindful of His children and careth for those who trust Him, with strong Acquisitiveness added they worship Him as being able to supply all temporal wants and think of Him as "holding the wealth of this world in His hands;" those having strong Conscience and Firmness worship Him as a God of justice, who holds the righteous balance, they think of His second coming as a righteous judge "to judge the quick and the dead;" those having strong Spirituality, worship Him in spirit and are delighted with the thought of His giving His angels charge over them; those having strong intellectual faculties worship Him as an all-wise, all knowing and Supreme Being; while those having strong Kindness worship Him for that highest, holiest attribute of the Divine Nature yet revealed to man—love, sympathy, kindness, charity. As people are differently constituted, they appreciate different attributes of the Divine Nature and worship these attributes, no one can appreciate what all appreciate, and all combined are unable to appreciate but a fraction of the Divine Nature. Because of these differences in men we have many Christian churches, creeds and denominations; what seems most essential and paramount to

one, because of the peculiarities of his mind, for the same cause seems secondary to another; because of these differences among men a great number of churches are an advantage, for the differences existing between minds would make it almost impossible for all to worship under one creed or doctrine. The church could only stand as a unit when man's mind was in darkness and his will in bondage to the head of the church. The more men think the more the churches will divide on doctrinal points, but the more they think and enjoy spiritually the more they will be united on the *one essential thing*, of love to God and love to man. When all men are able to think intelligently and dare to think independently, there will be as many creeds as there are minds, but there will also be that breadth of mind and depth of soul that will enable each to tolerate, respect and even love the peculiarities of the other; from this strong individualism, there will come a union, not of negative minds held together by a few leaders, but a union composed of independent, positive minds drawn together by a force common to all—the power of love—and the kingdoms of God be reunited forever. Differentiation is the law of growth. Reunion will come only when individualism and independence of thought have been universally recognized. When perfect freedom is enjoyed by all, perfect love may and will be, and through this perfect love—Christ's power on earth—all men will be reunited in brotherly love, and Veneration directed to its proper object, the true and living God. Veneration, like Spirituality, has its terrestrial as well as celestial sphere of activity and is quite as influential upon the character of minds in their relation to each other as in their relations to a Supreme Being. It gives the sense of reverence and respect for the aged, for superiors, those in authority, for law, old relics, forms and ceremonies; in many characters Veneration finds much more expression in one or more of these directions than in reverence to God. Its predominance in a

character when coupled with moderate intelligence, leads to idolatrous worship of forms, established rituals, ceremonies or creeds, so that the sentiment is upon the average better developed among pagan than Christian nations, and better developed among those churches in which all authority is vested in a few or one ruler than in those enjoying perfect independence of thought and action; it is also stronger in nations under unlimited monarchy than in those enjoying the republican form of government. In many persons it gives an unwarranted respect for ceremony to the neglect of the spirit that the ceremony is supposed to represent; where it combines with Continuity it gives a reverence for old forms, established customs and accepted beliefs and opinions that are often most obstructive to mental progress and personal freedom; when it combines with Approbation it pays undue respect to superiors and those on whom fortune and favorable circumstances has conferred special privilege or lifted to elevated positions. The normal activity of this sentiment is indispensable to society; a due amount of respect for law and order, the aged and superiors, established forms and customs, as well as whatever is deemed sacred is of vital importance to individual or national character. Destroy reverence and respect and we destroy one of the crowning elements in man's nature; destroy it in a nation, and there would be no law save that gained at the point of the bayonet, no authority save what was vested in physical control. Respect for law and the decrees of superiors, both as it pertains to church and state, is quite as much a factor in human control, as much an element in private and public character as the sense of law or justice itself. The deficiency of Veneration leaves the character void of respect and reverence for anything or anybody; such persons show no more regard for the aged than those of their own years, they have no more respect for the house of worship, the church and its ordinances, its

sacred rituals, its founder, its plan or its purpose than they have for mathematics or physical science; they are governed in their relations to law and order, society and humanity, entirely by the action of other elements of the mind; with strong Conscience they may be honest and upright, not through reverence of law, but love of justice; they may admire great men for their intellect, but they will not reverence them; they may even highly appreciate the church for what it has done and yet will not manifest any respect for its sanctity. No mind can be perfected, no other element can rise to its highest degree of usefulness, no character can be made to conform to the higest ideal pattern of human life, without the sanctifying influence of Veneration. The real life will never rise above the ideal; a high ideal is a prerequisite to human progress and human perfection, therefore he who would direct his energies, purify his feelings, exalt his affections, enrich his learning ennoble his ambitions, perfect his character and elevate his nature to the highest acme of human goodness and greatness must give full expression to Veneration, that the soul may breathe out its longings in prayer and receive in return the perfume of heaven as a balm for its every need.

KINDNESS—(No. 43.—Fig. 23.)

This sentiment is manifested through that portion of the brain forming the front part of the top head; the size of its organ is indicated by the height and fullness of the center of the front part of the top head or just in front of Veneration. Its activity gives a kindly expression to the face, a gentleness to the manner and a tender softness to the voice.

Kindness, as the name signifies, is that sentiment that gives benevolence, sympathy, kindness, tenderness, charity, philanthropy, generosity and goodness. It inspires all kindly feelings for others, all sympathy for the sick, the helpless, the unfortunate, the wayward and the sinful; it gives the sense of sympathy by which

one soul feels the needs and appreciates the conditions of another; it gives the love of goodness, the desire to do good not for the applause or approval of others, not that it may receive compensation, but that it may make others happy and relieve them from suffering; it gives the power and inclination to forgive, not from the sense of justice, but through pity; it is the philanthropist that would gladly divide its possessions or share its earnings to prevent the sufferings of others or to promote the welfare of humanity; it is the reformer that can never

STRONG.

FIG. 135.—

WEAK.

FIG. 136.

FIG. 137.

rest while selfishness and misery are the lot of man; it is the ministering angel that kindly hovers over the sick bed to tenderly administer to the sufferer; it is the good Samaritan of the soul that rejoices to serve others, ameliorate their sufferings and promote their joys; it is the angel of refuge that would stay the cruel hand of destruction and prevent it from harming whatever has the power to feel; it is the embassador of the weak that pleads at the courts of justice in behalf of fallen humanity; it is the peacemaker that would soothe the troubled waters into tranquility that they may more perfectly

mirror the beauties of heaven; it is the cross-bearer that would carry the burdens of the world, withstand the shame and suffer the penalty of sin that the transgressor might live in peace; *it is the Christ that is in man*, that came not to destroy the law of justice, but to establish a higher law in the human soul, the law of forgiveness; it is the noblest, purest, holiest, most Christ-like virtue that emanates from the soul of man. Kindness is perhaps the most unselfish attribute in human nature, it seeks to do good, render assistance, ameliorate suffering, extend sympathy, forgive errors, overlook faults and make peace, not for what any one else can return to it, but solely from the love of doing good. From this it must not be understood that the sentiment is wholly unselfish, for it does these things primarily from the sense of pleasure that comes from the doing and to avoid the unhappy sensation that its denial would be sure to cause, therefore as a motive in the individual, it is as purely selfish as Appetite, that seeks its own gratification for the pleasure it gives, or as Conscience that does right for the approval it brings and avoids wrong for fear of condemnation; but because of what the gratification of Kindness does for others, it becomes the noblest virtue of the human soul. It is easier for those who have Kindness strong to be kind than to be unkind, to forgive than to keep from forgiving, to extend the hand of charity than to withhold it, to protect the unprotected than to see them suffer for the want of protection; so that, for them to refuse to do what the world respects as the greatest virtue often requires more volition on their part than it would to do the kindness.

The many needs and necessities of human nature, the associations, relations and interdependence of people make the sentiment of Kindness indispensable; there are always those who need assistance, that are unable for the time, at least, to offer any remuneration; sickness and suffering are the lot of many, and they must receive kindly attention, the poor are always with us,

and in the biting blasts of winter must have aid. Humanity is all weak and the propensities are ever outraging justice, these outrages must be forgiven and the unfortunate ones lifted up from the pits into which they have fallen, or the whole human race would be poisoned by the malaria of their vice and decay. Seasons of discouragement or moments of grief appear in the lives of the best of men and women, and but for the balm of sympathy, that ever emanates like a sweet perfume from the sentiment of Kindness, their grief would be unbearable and the sad, sad hearts sink into hopeless despair. Kindness is one of the strongest opponents against the abuse of the propensities; it is pained by cruelty and gives that extremely unpleasant sensation that one experiences when they have needlessly caused pain or refused to relieve the sufferings of man or animal; it makes one loathe to do any unkind act or in any way injure another; it is opposed to slaughtering the brute or in any way causing suffering; it often combines with Courage in the protection of the weak against the strong; it can not bear to see the big, the burly or the vicious and cruel impose upon those having less power; it is opposed to corporal punishment, is outraged by war and bloodshed. It can not bear the thought of the cruelty of capital punishment, even for the darkest crime; it would return good for evil, in order that good might triumph in the world, and were it unrestrained by Conscience, intellect and justice, it would form an escape for the vilest sinner, by forgiving all crime. It is opposed to the miserly, selfish greed arising from Acquisitiveness, and always insists upon its giving of its possessions to aid others; were it unrestricted in its benevolence, it would give away everything as fast as the other powers could accumulate; it has no pleasure in holding, but all pleasure in giving; thus it becomes the basis of all private and public charity, both in giving and forgiving. It combines with the affections to make them tender and kind; there is no place perhaps

where Kindness and the sympathy and charity that it gives are so much needed as in the domestic relations, where close association and interdependence upon each other for happiness, makes the cruelty of propensity so keenly felt and where even the law of justice will not suffice to adjust difficulties that are sure to arise; here more than anywhere else there is the need of the exercise of that higher law, *the law of forgiveness.* It has well been said, "That the happiest and the wisest pair will find occasion to forbear, and something every day they live to pity and perhaps forgive." Love without the perfume of Kindness seeks its own interests, gratifies its own desires, and may be, and often is, cruelly selfish; "Charity suffereth long and is kind." It combines with the Selfish Sentiments to soften ambition and rob it of that cold, selfish desire to rise even though it do so at the expense of others, and gives it instead a tender sympathy for all whose aim is high, and rejoices at their progress; ambition without Kindness has inspired many of the world's heroes to march up the steeps of fame on the dead bodies of their fallen subjects, while the ambition of Kindness enabled the greatest hero the world has ever known to march up the steeps of Calvary with the sin of the world resting upon Him, suffer the penalty of a disgraceful, shameful death, and in the darkest moment to look serenely into heaven and exclaim, "Forgive them, they know not what they do." Kindness humbles self-esteem and makes persons feel that even though they are superior, that they have no real claim to this superiority unless they have that breadth of soul that will enable them to go down and take the most lowly by the hand and honestly say, "You are my brother or my sister." Kindness even greatly modifies Conscience, and would persuade it to forgive; it would stay the stern hand of justice lest it smite the fallen one, and while it wards off the cruel stroke with one hand, it would stoop down and give the other to uplift the fallen. Wherever cruel fate has written the

dark decree of sin over human life and cold justice has placed its seal of penalty over the unfortunate, there Kindness would melt the cold seal of justice from off the victim and shed the beams of Christ's own sunlight into the sin-darkened soul, until all darkness was dispelled and the condemned hero made free. It combines with Caution and Veneration to assure them that while God is a just God, He is more willing to forgive than man is to be forgiven, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The sentiment of Kindness gives man that broad love of humanity, the power and inclination to feel that all mankind are bound together by a bond of mutual sympathy. Christ's life during His ministry on earth gave constant expression to this sentiment, almost every act recorded in history, almost every word that He spoke were expressions of sympathy and kindness; His prayer on the cross in behalf of man, is the eclipsing sun of moral grandeur; here His unparalelled benevolence shines forth the sublime majesty of His great sympathetic nature. The sentiment of Kindness seems to have been the last element awakened in man's nature; the history of man shows that it had very little expression or influence on human character up to Christ's time; previous to this cold justice seemed to be the height of man's conception of law. Christ's life and teachings quickened and gave impulse to the sentiment of Kindness, thereby writing in the hearts of men a higher law—the law of love and forgiveness—from this time on, Kindness figures more conspicuously in human history, until now, among civilized men, at least, it has become one of the most important and influential sentiments. Public charities, orphan homes, almshouses, insane asylums, hospitals for the sick, reform schools and the innumerable societies for caring for the unfortunate, protecting the wayward, uplifting the fallen and lightening the burdens of the oppressed, are all expres-

sions of public kindness. It is the sentiment that inspires the reformer to devote his time, energies and talents in uplifting weak humanity and in trying to bring about a better condition of things. The predominance of Kindness inclines persons to be too sympathetic, too tender-hearted, too forgiving; it throws them susceptible to the selfishness of others; in many characters, it becomes an absolute weakness, their very forgiveness becomes a temptation to others to do wrong; it opens the way for selfish imposition, and especially where Conscience is moderate and Self Reliance weak, they are so tender hearted and forgiving that they will suffer any amount of injustice and yet constantly forgive and even plead innocence in behalf of the selfish impostor; they excuse every evil and evil doer and would thereby *promote* rather than diminish vice and crime. There are those who are too benevolent, and where Acquisitiveness is moderate, they are inclined to give away everything; those so constituted often wear themselves out in the interests of public and private charities; they are most tender and sympathetic to the sick; they are ever anxious to make peace and prevent war, whether in the home or the nation; they are ever ready to shed beams of sympathy into the lives of others. We can not help wishing that there were more so constituted, and yet where Kindness is so strong as to constantly excuse the wrong-doer or bankrupt public charity to support human parisites, when it would make a sick bed so soft and a hospital so attractive that they are preferable to earning one's own living, when it would muffle the voice of justice so that its decrees can not be heard, or just penalty dealt out for willful crime, when it would rob Christianity of moral obligation, futurity of punishment and God of the attribute of justice, *Kindness becomes a vice, most dangerous and misleading in its character.* The deficiency of this sentiment in persons inclines them to be selfish in their dealings with others; if the propensities be strong they can

inflict or cause pain and may enjoy torturing animals and even men without any special sense of outraged Kindness; they can be cruel and yet happy in their cruelty; they may be most tender and loving towards those they love but will show very little kindness towards others and when love to hatred turns may become most cruel towards the one they once expressed such tender affection for; with strong Acquisitiveness, they will be miserly and close; if Conscience be good they will be just rather than generous; with strong energies, self-esteem and ambition, will be greedy of power and gain their desired ends regardless of the pain or cost to others; with strong Veneration and Conscience, they worship the God of the ancients and believe most fully in the Mosaic law of "an eye for an eye and a tooth for a tooth;" to close the doors of hell would destroy one-half of their contemplated joys of heaven; such persons may be very honest, upright, good and loving toward their family and friends or devoted to their country, loyal to its laws, and faithful to duty through other elements of the mind, but they do not have the broad sympathy, the universal kindness, the unselfish charity, the spirit of forgiveness and the brotherly love that constitutes the highest virtue that emanates from the human soul.

THE ALPHABET OF THE MIND.

How Primary Elements Combine to Form Traits of Character.

AS THE alphabet is composed of 26 letters, each of which always represents a certain sound, so the mind is composed of 43 or more elements each of which *always stands for a certain principle in character.* As the 26 letters with their modifying sounds admit of endless combinations in the formation of words, so the 43 elements of the mind, modified by the temperaments, admit of endless variety in the formation of characters. When one knows the true sound of each letter, he can, in seeing them associated together, readily spell out and pronounce the word, so when one knows the true function and relative strength of each element of the mind, it is not difficult to spell out the mind and form a true conception of the character. As it requires two or more letters to produce a word, *so two or more elements* must combine to produce a thought, or trait of character. *Therefore traits of character are not, as many erroneously suppose, the result of the action of some one element, but always the result of the combination or co-ordinate action of two or more elements.* We are often asked, "What faculty gives judgment?" "What sentiment makes one religious?" "What faculty gives selfishness or jealousy?" "What propensity causes murder, theft, etc.?" These and similar questions, indicate a false conception of mind and are as erroneous as for the student of language to ask what letter spells "good," "evil," etc. The student who would master a language first learns its alphabet, or primary elements, then he may form these into words and words into sentences; so the student of human nature that would read character, after having learned the primary elements of mind must learn to spell out their combinations. As a given association of certain letters always produces a certain word, so the association or co-ordinate action of certain elements of the mind always produces certain traits of character. In the following paragraphs we submit the

principal elements that combine to produce a few of the well-known traits of character, and trust that they will not only prove of interest to the general reader but suggestive to the student, who would learn to combine primary elements and spell out character.

Energy and Force of Character.

Strong Courage and Executiveness supply the *mental stimulus* of energy; Firmness and Continuity give constancy and persistency to the energy; while buoyancy of health, a vigorous circulation and a good development of the Motive Temperament are quite essential. Where the above mental elements are weak and the vital forces low, the characteristics of constitutional weariness, laziness and inactivity will be found to maintain.

Sagacity, Policy and Deceit.

Strong Secretiveness, Caution and Approbation combined with the intellectual faculties and weak Conscience, form the basis of these traits. If Acquisitiveness is strong deception is more apt to be in the direction of money getting, if Self Reliance be strong the policy will be in the direction of personal power and prestage. Where the above elements are deficient, the traits of indiscretion, frankness, recklessness and undue susceptibility are sure to maintain.

Financiering Ability and Avariciousness.

Strong Acquisitiveness sustained by Executiveness, Courage, Self Reliance and Hope and directed by Secretiveness, Caution and the intellectual faculties form the basis of money-making power. The avaricious trait is found where Kindness is weak and the Selfish Propensities all strong. Where Acquisitiveness and its constituency are deficient the traits of extravagance and wastefulness are found.

Sociability, Clannishness and Jealousy.

Strong Amativeness, Friendship, Approbation and Self Reliance, with moderate Causality and Kindness, give that peculiar form of sociability that is limited to class and makes one clannish to their own

Strong Selfish Propensities tend to make the sociability selfish and clannish. Conjugality and Amativeness, when disturbed, produce the feeling of jealousy, but it is much intensified by Acquisitiveness, Self Reliance and Approbation.

Will Power and Self Control.

Strong Firmness, Secretiveness, Courage and Self Reliance moderate Caution and an unexcitable temperament are the bases of will power and self control. Men of indomitable wills have usually had a strong combination of the Motive-Vital Temperament and the above elements strong; while a deficiency of these elements, especially when associated with a Vital-Mental Temperament, produces a vacillating, unstable, diffident, susceptible character.

Stability and Integrity.

Strong Conscience, Firmness and Continuity, with moderate propensities and a good degree of the Motive-Mental Temperament, give stability and integrity to character; while a deficiency of these elements with strong propensities give waywardness and unreliability.

Dignity and Pomposity.

Strong Self Reliance, Firmness, Courage and a cultured mind produce dignity. Strong Self Reliance, Approbation and Sublimity with a moderate or untrained intellect, give a tendency towards egotism and pomposity, and if Courage and Language are also strong give the domineering, boisterous, braggadocious spirit; while the deficiency of these powers produces a submissive, bashful, self-conscious, dependent character.

Ambition, Pride, Vanity.

Strong Approbation, Self Reliance, Ideality, Sublimity, Courage and Executiveness give ambition and the sense of personal pride, which when undirected by the intellect and the Moral Sentiments becomes vanity. The deficiency of the above elements produces an unaspiring, unassuming, unprogressive, slovenly, careless, character.

Managing Ability and Generalship.

Strong Executiveness, Courage, Secretiveness, Self Reliance, Firmness, Constructiveness, Hope and the intellectual faculties, with moderate Caution and a strong Motive Temperament, give managing ability, the power of and tendency to govern and superintend.

Politeness and Affability.

Strong Agreeableness, Ideality and Approbation, with fine Organic Quality and an active temperament, produce the affable and agreeable character and politeness of manner. If Secretiveness and Imitation are strong and Conscience moderate, there will be much of *affectation* and *deception* in the manner.

Hypocritical and Capricious.

Strong Secretiveness, Imitation, Approbation, and an excitable temperament, with weak Conscience, Firmness and Continuity, produce a hypocritical, butterfly character.

Seriousness and Melancholism.

Weak Mirthfulness and Hope, with a disordered liver and strong Firmness and Motive Temperament, give the serious, sedate turn of mind; while strong Hope, Mirthfulness, Activity and strong circulatory power, give the jubilant, buoyant, happy-go-lucky character.

Imagination and Creative Fancy.

Strong Ideality, Spirituality, Sublimity, Human Nature, Constructiveness, Comparison, Causality and Imitation, with fine Organic Quality and an active temperament give creative fancy and power of mental imagery; if the Perceptive Faculties are also strong, there will always be a practical side to the imagination, but if these are deficient, the imagination will be idealistic, visionary and poetic. The deficiency of the above powers produces the prosy, matter-of-fact character.

Skeptical Versus Credulous.

Strong intellectual faculties, especially Causality, with weak Spirituality, Veneration, Ideality, Sublimity and Conscience, moderate Caution and strong Secretive-

ness, produce the skeptical, unbelieving turn of mind; while this combination reversed produces the credulous, non-suspecting, confident, communicative turn.

Political Peculiarities.

Strong Courage, Executiveness, Self Reliance, Perceptive Faculties and Motive-Mental Temperament, with moderate Caution and Continuity, produce the *positive, aggressive and progressive spirit;* while moderate Courage, Executiveness and the Vital or Phlegmatic Temperament, with strong Caution and Continuity, produce the *negative, passive, non-progressive spirit.* The former are the reformers of the world, the projectors of new industries, the organizers of new political parties, religious denominations, etc.; the latter are non-progressive, the conservatives in politics, law or religion. Radicalism and conservatism as seen in the politics of the world are but the outward expressions of the two great principles of *positive* and *negative* in human nature, resulting from the above combinations as modified by less influential elements.

Religious Denominations.

Denominational differences among *Christian* people are caused more by their mental peculiarities than by their education. As previously explained, men appreciate things in proportion to and in accordance with the cast of their own minds, therefore what seems of vital importance to one is but secondary or quite unimportant to another. Strong individualities, men of pronounced peculiarities with master minds and splendid organizing ability, courage and personal magnetism, like Luther, Calvin, Knox, Wesley, Alexander Campbell and others, by giving a clear, definite expression of *their conceptions* of Christianity to the world, and then following these with evidence, earnestness and sagacity, have been able to establish religious organizations, composed of people whose natural mental peculiarities were sufficiently in harmony with the established teachings of the founder as to bring them in most perfect sympathy

with his doctrines. While the general cast and charac teristics of the several religious denominations have changed quite materially from what they were in their beginning, and while each denomination contains many individuals whose mental characteristics are not in perfect accordance with the established doctrines of their church, yet observation will prove to any thoughtful mind, that each of the several great religious denominations is composed of individuals having *similar casts of mind.* For instance: Presbyterianism is the spinal column of orthodoxy, *the Motive Temperament of Christianity.* Typical Presbyterians have strong Firmness, Conscience, Courage, Self Reliance, Causality and Comparison with good Veneration and Sublimity, moderate Kindness, Imitation and Spirituality; this combination produces the firm, persistent, stable, dignified, conservative, judicious peculiarities that are so characteristic of Presbyterians as a class; they have more of stability than elasticity, more thought than sentiment, more *justice* than generosity, more *law* than sympathy. Without these principles of stability, law and the rigid adherence to established rituals, doctrines and the fundamental principles of orthodoxy, in a few decades it would be difficult to tell what the religious world did believe. Methodism is the *Vital Temperament of Christianity*; it represents the *heart power* of the church, it supplies the sanguine, emotional fervency that warms the world and keeps the fire of Christianity ever burning. Typical Methodists have strong Veneration, Kindness, Spirituality, Hope, Human Nature, Perceptive Faculties and Social Feelings, Courage and Executiveness, good Conscience, moderate Continuity, Firmness and Self Reliance. This combination gives the buoyant, executive, progressive, reformatory, emotional, ardent, fervent peculiarities so characteristic of this church. They have more *fervency* than stability, more *love* and sympathy than thought and *logic*, more of the law of forgiveness than of the law of *justice,* more

sociability than formality. It is peculiarly well adapted to pioneer work, because more people can be reached and more work can be done through the *heart* than through the *head*. Without this fervency, warmth and ardor, Christianity would become so cold and formal as to lose its regenerative, saving power. Congregationalism represents the *Mental Temperament of Christianity*. Typical Congregationalists have strong intellectual faculties, Social Feelings and good Moral Sentiments; they have more of thought than sentiment, more independence than papal reverence, they believe more in learning than in established creed or feeling, they are more given to education than to rigid adherence to established forms or emotional demonstration.

The distinguishing characteristics of each of the other leading denominations can readily be pointed out, but these are sufficient to be suggestive to the student who may be interested in denominational peculiarities. From the above it will readily be seen *that each denomination is founded upon the peculiarities of men*, and because of these peculiarities each man *can work best and reach the highest moral and spiritual growth in the church to which he is naturally adapted*; again, outside of the churches are all classes, each of which can be most readily reached and most effectually influenced by those having similar mental and moral characteristics, hence the paramount importance of denominationalism in man's present state of development. When human nature is sufficiently understood and the influence of each person's peculiarities over his judgment are duly appreciated, then, and not until then, will the spirit of toleration become sufficiently strong to make an effectual union of all classes and denominations possible.

PECULIARITIES OF CRIMINALS.

There is perhaps no class so little understood, so often misjudged, or so unwisely dealt with as the criminal classes, therefore a few practical suggestions relative to their peculiarities can not help but prove of interest and perhaps profit to the general reader.

Criminals are usually divided into two classes, the *natural born* criminals and the *circumstantially made* criminals; the former are what they are from bad hereditary and prenatal influences and have developed into criminals by simply following their natural inclinations, the latter are naturally good, but have by the force of environments and the gradual yielding to temptation become bad. These two classes, however, represent the two extremes, between these the masses of moral offenders are found. The great majority of criminals are to be found among those who had more or less of inherent evil tendencies, and by following these inclinations and yielding to temptation they have become bad. Very few persons are so void of all moral sense or deficient in will power that *they can not do right.* There are a few people who are color-blind, there are others who can not distinguish one tone from another, and so there are those who are *morally idiotic*, so deficient in reason and conscience that they have no conception of right or wrong, *but such cases are extremely rare.* From this moral idiocy up through the various degrees of development to the perfectly balanced mind the moral responsibility gradually increases; *each person is morally responsible for his actions in proportion to his inherent tendencies, education and ability to do right.* All should be judged by the *effort they put forth*, not by their actions or the results attained. Most people follow their *natural inclinations* and are judged by what they do without due consideration of the underlying causes or volition on their part. We laud an Edison and revere a Talmage for doing what their natural tendencies incline them to do, we abandon, imprison or execute

the criminal for doing *what his natural tendencies incline him to do*. Had Edison's genius for crime been as strong as for invention, he might have posed as a star in the annals of crime. The difference between Edison and the natural born criminal is a difference in their mental peculiarities and direction of their powers. The unfortunate criminal's *special gift* is in a direction that inclines him to break moral and statutory laws, hence when he follows his natural inclinations he is doing wrong; but if the laws were changed so that to think and invent were an offense, Edison would doubtless become one of the most noted law breakers; Edison can no more keep from thinking on inventions than he can live without food. For the natural born criminal to go through life without entertaining the thoughts and feelings of crime would be as impossible as for Edison to have gone through life without entertaining the thoughts of invention; but as Edison *could* have gone through life without ever giving any outward expression or material form to a single invention, so ninety-nine out of every hundred criminals *could*, by the exercise of their wills *at the proper time*, go through life without committing any crime; hence it is wisdom to hold all men as morally responsible for their actions.

For some time past the author has been visiting the penitentiaries of the United States and making special study of the peculiarities of criminals with the view of publishing a practical treatise on the psychology and craniology of crime. Critical examinations of hundreds of convicts prove beyond question that there is a relation between certain brain developments and the tendency towards crime, also that there is a striking resemblance in the brain developments of criminals of the same class; so apparent is this that the author can by the examination of the cranium correctly diagnose the nature of the crime of 75 convicts out of 100. Below we submit some of the combinations usually found among the more common classes of criminals.

HOMICIDES.

There are several distinct types of murderers, the worst are those who by birth are blood-thirsty and brutal; such usually have low Organic Quality, Motive-Vital Temperament, strong Vitativeness, Courage, Executiveness, Secretiveness and Firmness, moderate Social Feelings, Caution and Reasoning Faculties with very weak Conscience, Veneration, Spirituality, Kindness and Agreeableness. This is perhaps the most unfortunate type of criminals; they resort to crime for the love of it; they do not necessarily require any special provocation to excite them to the vilest deeds. Next to this class of homicides are those who only resort to crime where there is some provocation or exciting cause, such as intoxication, jealousy, revenge, anger, money, etc. Where Executiveness, Secretiveness and Caution are very strong, with weak Moral Sentiments, the person will resort to poisoning or some other cautious, clandestine method. If Caution be weak and Self Reliance strong, with moderate Secretiveness, the crime is most apt to be committed openly. If Acquisitiveness be very strong money is usually the actuating cause, while where Appetite is the strongest propensity, its perverted activity in drinking and carousing and consequent inflaming the brain and exciting the anger, is the immediate cause. Those who commit crime through revenge, in addition to having strong propensities and weak Moral Sentiments, usually have strong or very strong Firmness and Continuity with moderate Caution and very weak Kindness. The murderer from jealousy usually has strong Amativeness, Conjugality and Approbation, an excitable temperament and perverted imagination.

THIEVES.

Men are actuated to steal by many different motives, hence there are many distinct classes of thieves each of which have their peculiarities. *Burglars* usually have strong Executiveness, Self-Reliance, Secretiveness,

Acquisitiveness, Constructiveness and Perceptive Faculties, with good Reasoning Faculties, weak Conscience and Continuity. *Horse thieves* usually have strong Courage, Executiveness, Secretiveness, Acquisitiveness, Parental Love and Perceptive Faculties, with moderate Caution and Conscience; *Kindness is often quite strong. Smugglers* usually have moderate Courage, strong Executiveness, Caution and Acquisitiveness with very strong Secretiveness, and usually have good Constructiveness and intellectual faculties. *House and petty thieves* three times out of four have weak Acquisitiveness, Courage, Executiveness and Continuity, very weak Self Reliance and Conscience, with moderate Caution and Hope; this class steal not for the sake of values, as the others referred to, but because they are too lazy, indolent and careless to earn the necessities of life, and from their weak Acquisitiveness do not appreciate property values, hence they believe in dividing up. *Defaulters* usually have strong Executiveness, Secretiveness, Acquisitiveness, Approbation and Hope, with moderate Caution, Self Reliance and Conscience. *Forgers and counterfeiters* have strong Perceptive Faculties, Imitation, Comparison, Ideality, Constructiveness, Secretiveness and usually, though not always, strong Acquisitiveness and Approbation, with weak Conscience and usually weak Courage. *Pickpockets* have very strong Secretiveness, with strong Acquisitiveness and usually have good Caution, Constructiveness, Human Nature and Perceptive Faculties, with weak Conscience, Continuity and Self Reliance. *Confidence men* usually have strong Acquisitiveness, Secretiveness, Friendship, Human Nature, Agreeableness and Language, with good Intellectual and Semi-Intellectual Faculties, Self Reliance and Approbation and weak Conscience and Veneration. *Gamblers* usually have moderate Courage, Executiveness and Caution, with very strong Hope, Human Nature and Perceptive Faculties, and usually strong Acquisitiveness and Social Feelings.

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